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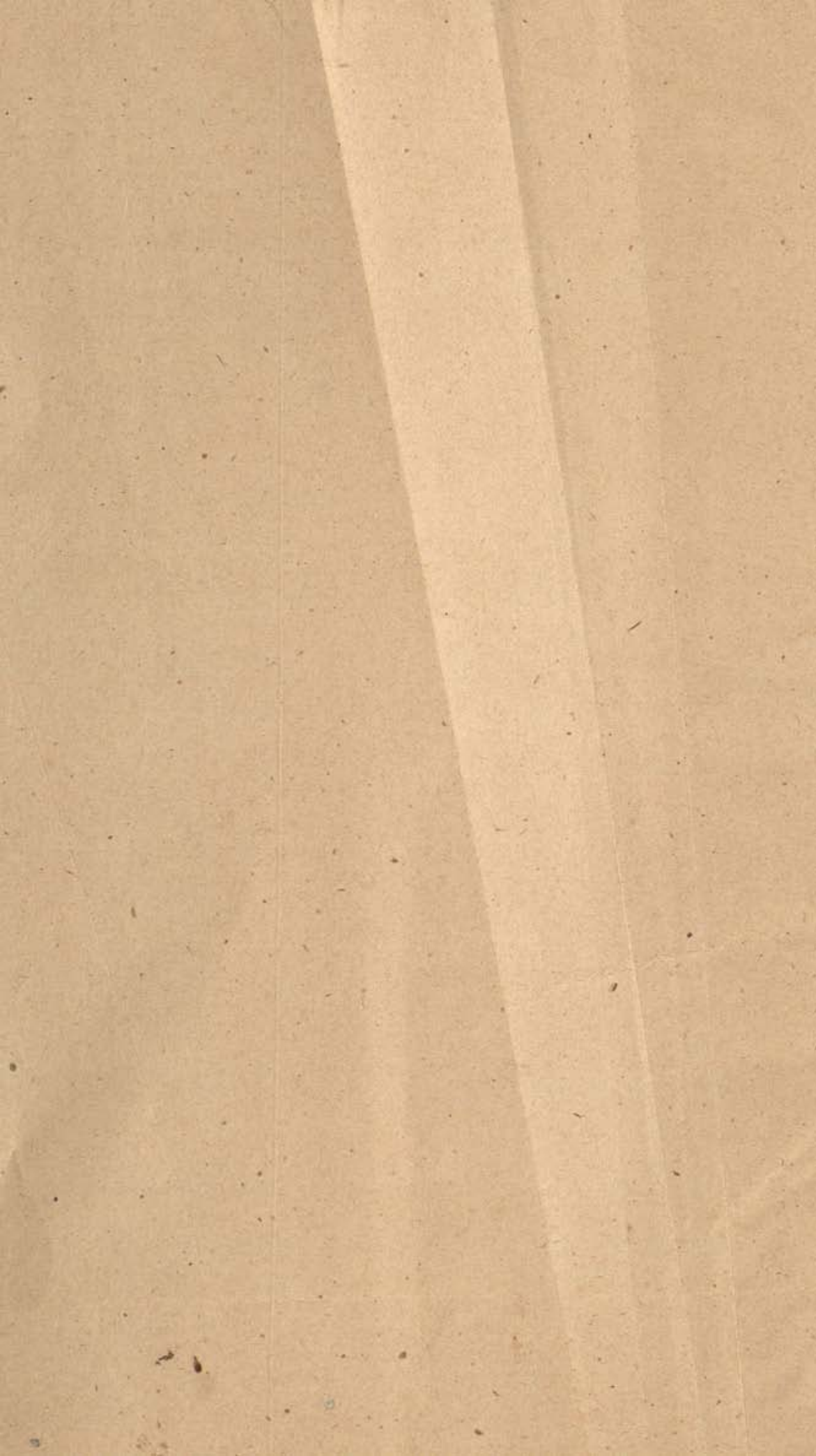
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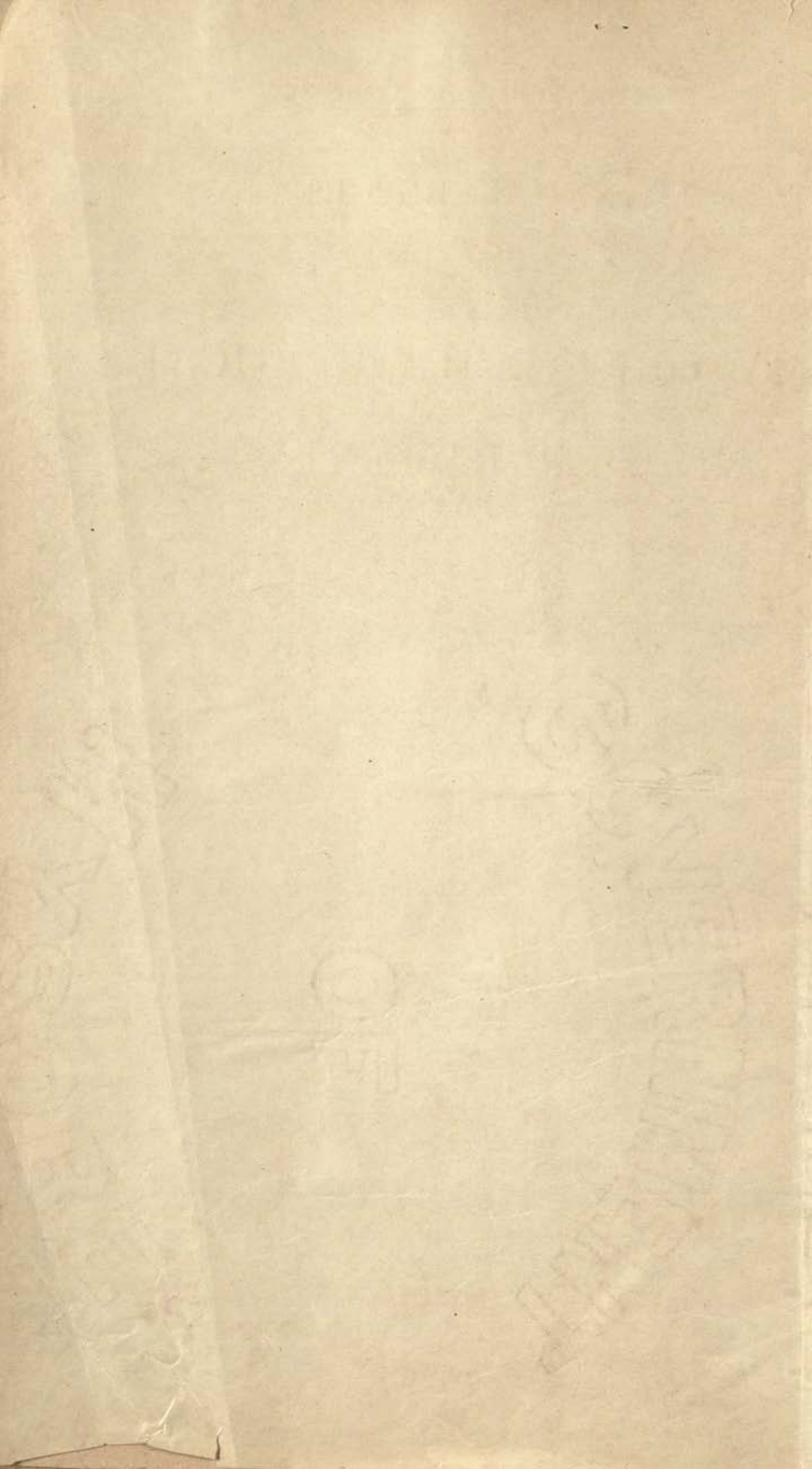
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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON

22771



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BANGALORE:

PRINTED AT THE GOVERNMENT PRESS

1928



University of Mysore

ANNUAL REPORT

MYSORE ARCHAEOLOGICAL

DEPARTMENT

FOR THE YEAR 1937

WITH THE GOVERNMENT REVIEW THEREON



PRINTED AT THE GOVERNMENT PRESS
MANGALORE



Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.

Report on the working of the Archaeological Department during the year 1926-27.

Reviews the —.

READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.

ORDER NO. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanahalli, Tiptur, Kolar, Tumkur, Hiriya and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanahalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriya, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

- (1) the form of secret writing referred to in the Arthashastra,
- (2) the date of the Arthashastra,
- (3) the age of Kannada, Bhamaha, Vachaspathimisra and Mallinathasuri, and,
- (4) the initial years of the Gupta Era in A. D. 200-201 with reference to the Bhattakapatra grant of Dharasena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

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No. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,
*Secretary to Government,
Development Departments.*

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Deputy Commissioners of Districts.

Exd—P. S. R. N.

W D 2929—GPB—745—22-5-28

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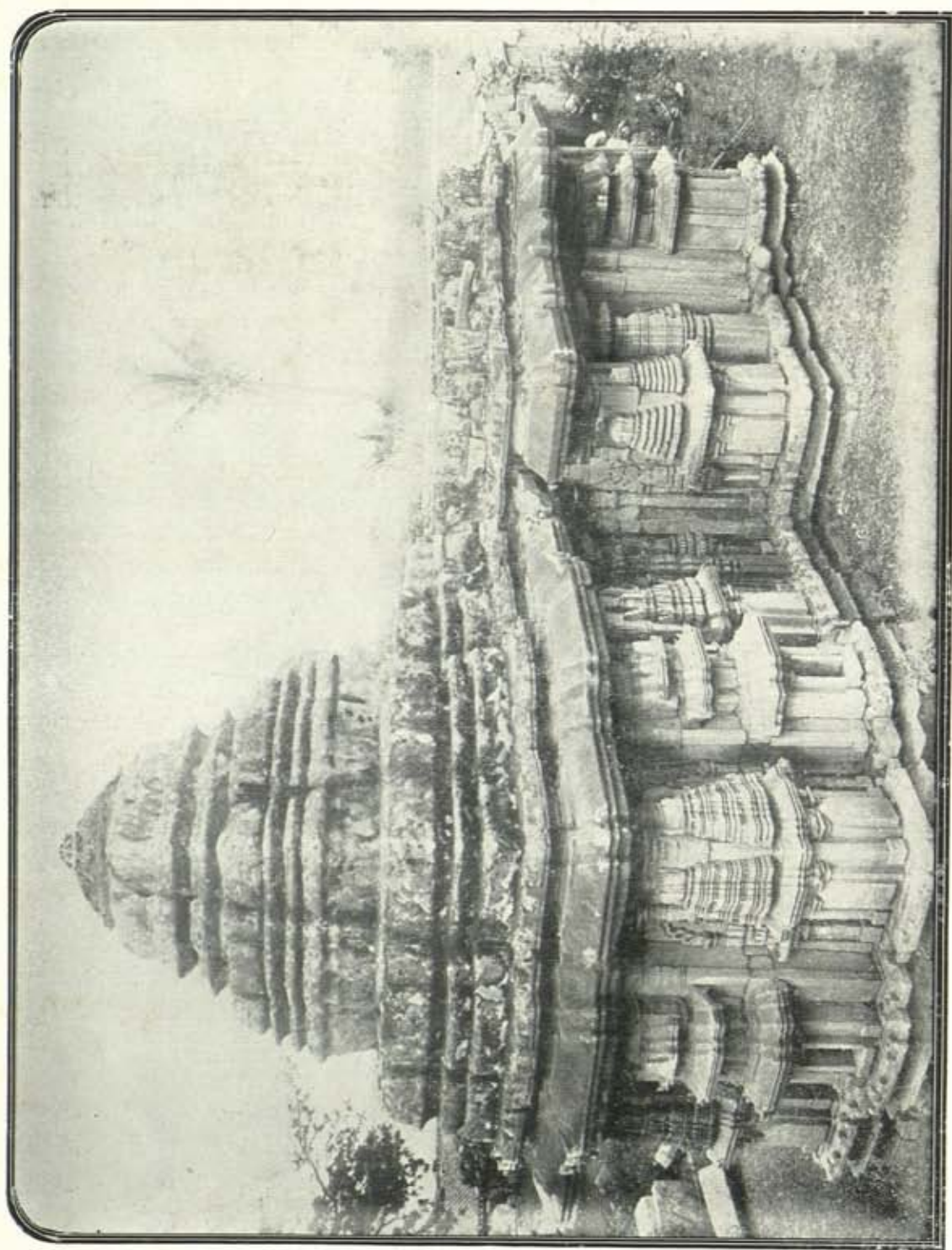
Errata.

REPORT FOR 1923.

Page 19.	Line 2	read	1029	for	1028.
"	" 7	"	1029	"	1028.
"	" "	"	23rd	"	3rd.
"	" 9	"	24th	"	4th.

Omit Lines 13 to 32.

"	" 34	"	24th	"	4th.
"	" "	"	1029	"	1028.
"	" 45	"	23rd	"	3rd.
"	" "	"	1029	"	1028.



SOUTH-WEST VIEW OF LAKSHMINARAYANA TEMPLE, SAGATAVALLI.

Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

TOURS AND EXPLORATIONS.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haraṇukōṭe called Maṇipura, the capital of Babhruvāhana, in the *Sthalapurāṇa*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janārdana is a big temple built according to Chāmarājanagar 93, E. C. Vol. IV., in Śāka 1089 during the reign of Pratāpa Nārasimha of the Hoysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ānjanēya and Vīrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ānjanēya and magnify the God's power, the author of the *Sthalapurāṇa* seems to have identified the place with the mythological Maṇipura, the capital of Babhruvāhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archæological interest.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarayapaṭṇa, Dēvanhalli, Tiptur, Kōlār, Tumkur, Hiriyur and Hosadurga and the following places were visited :—Sāgatvalli and Āṇati in the Channarayapaṭṇa Taluk, Gangavāra in the Dēvanhalli Taluk, Horamane Kāval and Hatyāl in the Tiptur Taluk, Sīti in the Kōlār Taluk, Kaidāla in Tumkur Taluk, Hiriyur and Aimangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3. **Sāgatvalli.**—Is a village 5 miles west of Channarayapaṭṇa. The Lakshmīnārāyaṇa temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalāśam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhagudi lintel has the figure of Garuḍa carved on it. The main image is about 5½ feet high standing on a pedestal about 1½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahādvāra seem to be later additions. From an inscription on the wall of the temple, Channarayapaṭṇa 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. **Anati.**—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshmi Nārāyaṇa Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagali* on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshminārāyaṇa and the other panels, flowers. The Sukhanasi doorway has got *Dvārapālakas* on either side, each attended by 2 Chauri-bearers. Similarly the Garbhagudi doorway also has *Dvārapālakas* but with only one Chauri-bearer each. The lintel on the Garbhagudi has got Garuḍa carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Nārasiṃha in the act of tearing the bowels of Hiranyakaśipu with Garuḍa and Prahlāda with folded hands seated at his feet. Turrets and Chauri-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base :
Olagere Śyā Gōparasayyana maga Subbayyana sēve.

"This is the service rendered by Subbayya, son of Gōparasayya, Village Accountant of Olagere."

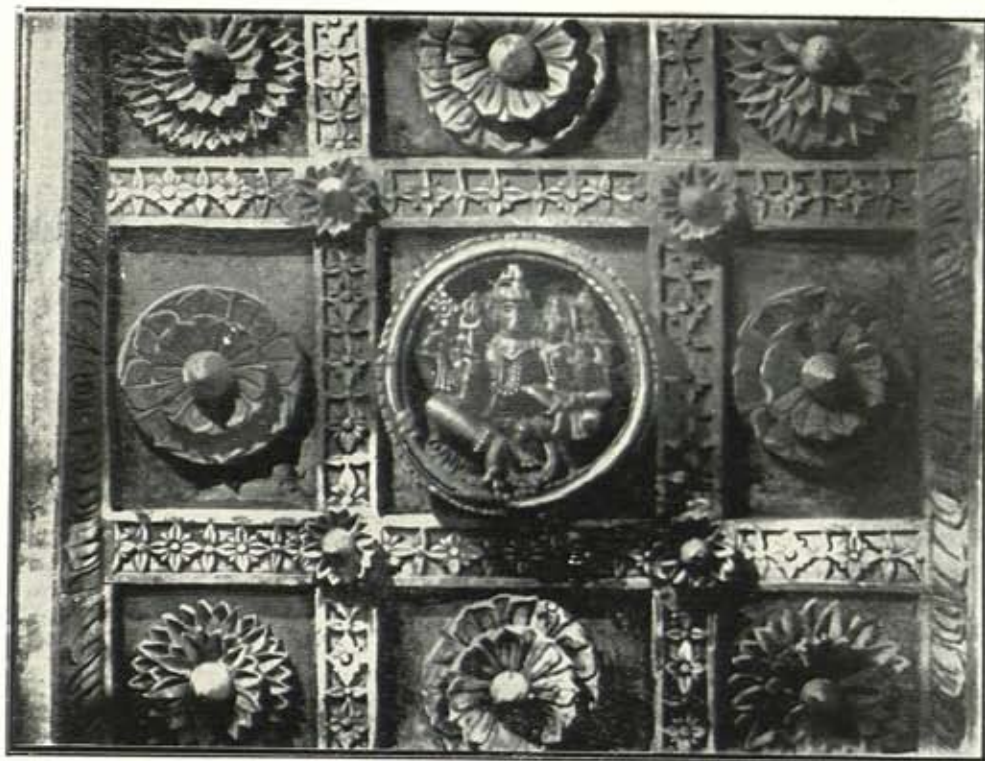
7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A. D. 1139 and which relate to endowments granted to the temple during the reign of Viraganga Hoysala Dēva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Śaka year 1530 on the 5th of Śrāvaṇa Śukla by the Pālyagar Tirumala Nāyaka, son of Besaki Timmappa Nāyaka and the image of the Pālyagar is carved on one side of the Pillar with folded hands facing the temple.

9. **Siti.**—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kālabhairava Temple there is a shrine 14'0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Beṭṭadapura, in the taluk of Hunsur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamaṇḍala) in the left and a *jōḷige* (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a *mahout* on its back. On the side wall is a figure of a devotee and on the back wall a bull with Śiva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9"×6"×2".



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

Mysore Archaeological Survey.

12. There are two temples on the top of the hill, one dedicated to Śrīpatiśvara, and the other to Kālabhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śiva and Pārvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kālabhairava in them. A figure of Shanmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Gaṇapati are carved on either side of the niche on the west wall.

13. The Śrīpatiśvara temple is to the west of the Kālabhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishāsuramardini and Gaṇapati on the right of the main shrine and another dedicated to Shanmukha on the left. In front of the Garbhagudi a big Pātālānkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6'—10" wide and about 13'—6" high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrīpatiśvara shrine and between that and the Kālabhairava temple. The image has 4 hands 2 of which are in the Abhaya and Varada poses while the other two hold lotus flowers.

15. A jātra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jōgi Dēvasthāna and the second Virabhadra Dēvasthāna. Both these are heaps of ruins. There are two beautifully carved *Viragals* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: "Yabayadaya's only refuge is Bayaredēva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval.**—Is about three miles to the North-East of the Bāṇasandra Railway Station. In the heart of the Horamane Amritamahā kaval there is a temple dedicated to Kēśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pātālānkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pātālānkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'—6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kēśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauda of Mâgaḍi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season.

20. **The Channakesava temple at Channarayana.**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. **The Isvara temple at Gangavara in the Devanhalli Taluk.**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhoganandīśvara temple at Nandi, Chikballapur Taluk.

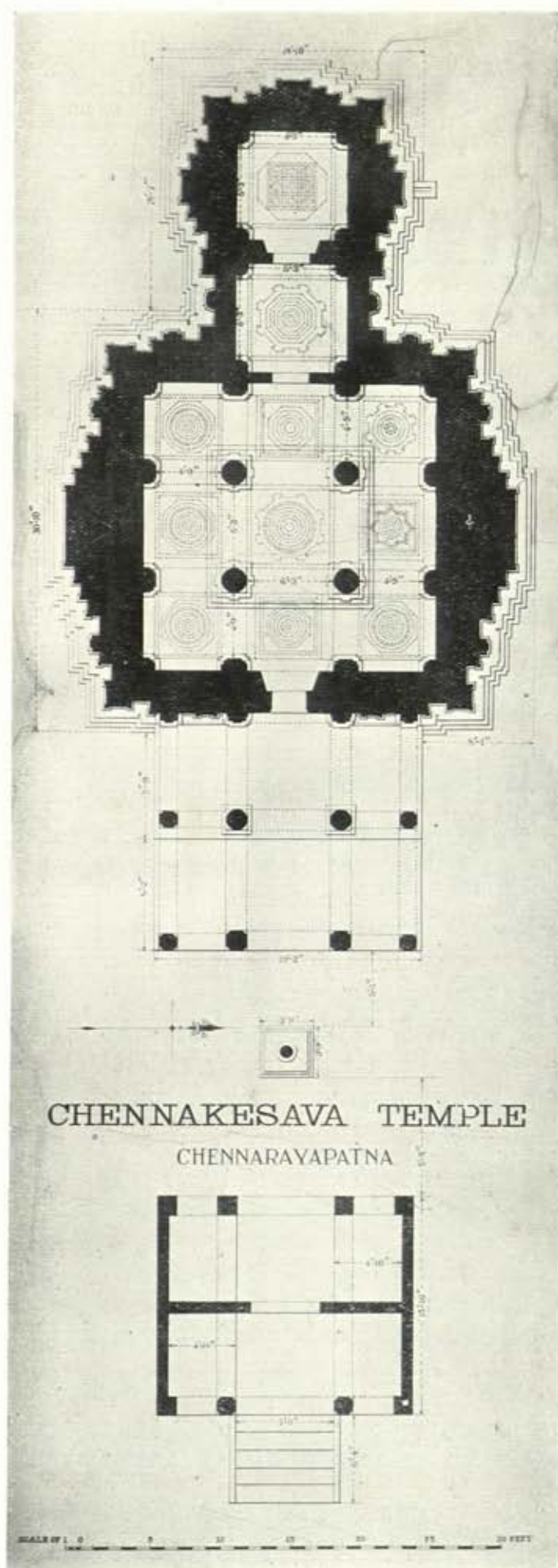
23. The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum*. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavara.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A. D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablēśvara by the people but Sômēśvara in the inscriptions.

25. **Haṭya.**—On a small hill a few miles north of the Bânasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlâda is standing in front with folded hands and Lakshmi is sitting at the feet of the God.

Images of Ālvâr, and Dēśika are in the Sukhanasi.

26. A Jâtra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.



PLAN OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakêśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarâya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishnu carved on it. Two female figures called Śrîdêvi and Bhûdêvi are standing on either side of the image. Garuḍa is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuḍa. The image of Garuḍa is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuḍa shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanaganagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Râma, Lakshmaṇa and Sitâ are carved on the wall to the right and Râmapaṭṭâbhishêka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahommedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuḍa shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangâdharêśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurîśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Râmêśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6" high. The temple faces east and

Archl. Rt.

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

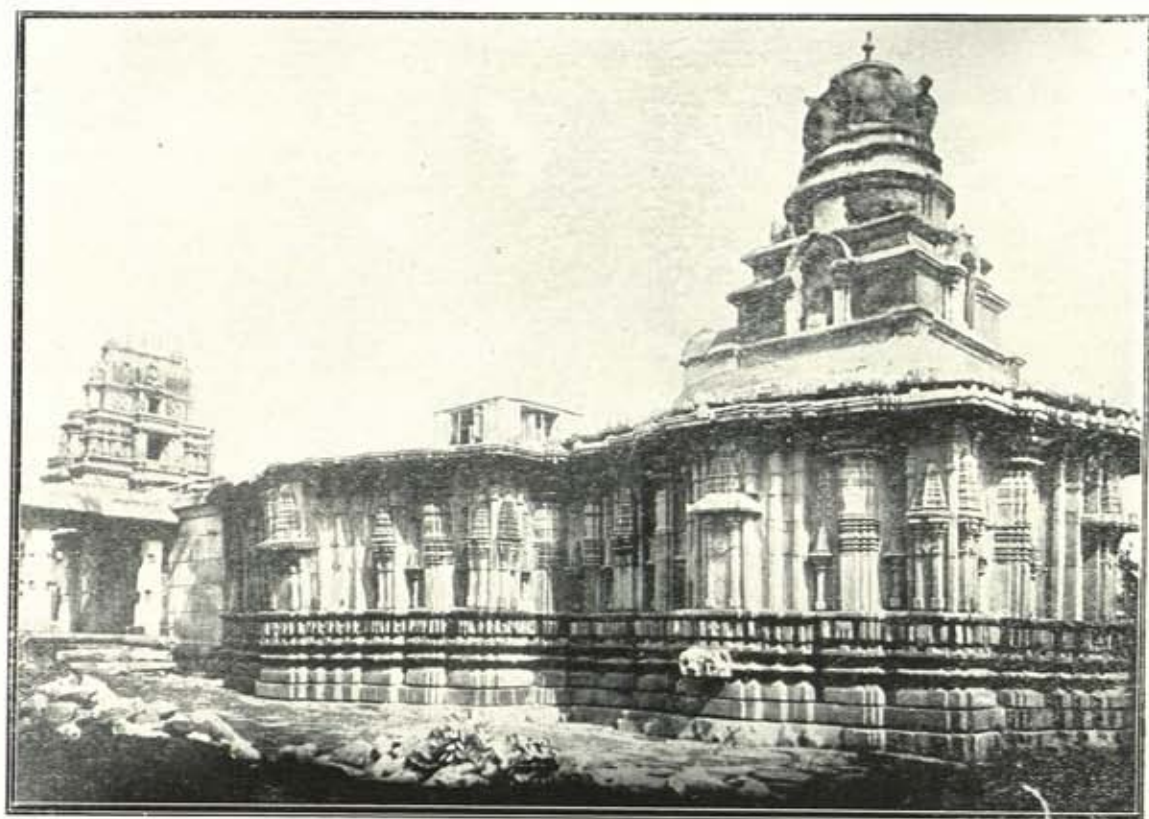
28. **Hiriyur.**—The Têrumallêśvara or Tyâramallêśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

29. **Aiyamangala.**—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Īśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur 1 E. C. XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archæological point of view and an excavation of the site may bring to light interesting relics.

30. **Heggere.**—The Pârśvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Gaḷagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA.

Mysore Archaeological Survey.



(ii) PROTECTION OF MONUMENTS.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Gumbaz at Seringapatam	2,408
2. Hariharēśvara temple at Harihar	1,510
3. Sōmeśvara temple at Sōmpur, Tarikere Taluk	498
4. Temples at Toanur, Seringapatam Taluk	4,300
5. Lakshminarasimha temple at Bhadrāvati, Shimoga District	2,523
6. Mallēśvaraswami temple at Midigēsi, Maddagiri Taluk	385
7. Venkaṭaramanasvāmi temple at Midigēsi	80
8. Devaganga Ponds at Nagar	359
9. Isvara temple at Arsikere.	1,250
10. Mārkaṇḍēyasvāmi temple at Khāndya, Chikmagalur Taluk	4,812
11. Lakshminārāyaṇasvāmi temple at Hosahojalu, Krishnarājpet Taluk.	8,155
12. Tripurāntakēśvara temple at Belgāmi, Shikarpur Taluk	1,830
13. Nandikēśvara temple at Nanditāvare, Harihar Sub-Taluk	10

34. The Muzrai Commissioner has in his Order No. D. Dis.159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadāśiva temple at Nuggihalli, Channarayapatna Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Būdikoṭe, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśōka Edict at Brahmagiri in the Molakālmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jaṭānga Rāmēśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill.

37. The Amritēśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archaeological Department.

38. In accordance with letter No. D. 9194—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grāma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-23-65, dated 8th July 1927).

PART II—MANUSCRIPTS.

(1) THE DATE OF THE MAHABHARATA WAR.

39. In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahābhārata Bhagavad Vimalabôdhachārya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dēvasvāmi, Vikramāditya, Janamējaya, Bhôja of Dhārā and other earlier commentators on the difficult verses of the Mahābhārata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pûrṇimānta*, i.e., from full moon to full moon and not *amānta*, i.e., from new moon to new moon, as is done now-a-days. The war begins on the thirteenth lunar day of the light half of Kārtika (November) under the generalship of Bhīshma and ends in the course of eighteen days ending with the Amāvāsyā or new moon day of the following Āgrahāyana or Mārgaśīrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kārtika full moon is stated to have preceded the new moon of the following Āgrahāyana month in the present case, there is no doubt whatever that during the Mahābhārata period months were counted from full moon to full moon.

41. From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Śravana, that day being the memorable Amāvāsyā day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, i.e., nearly $1\frac{1}{2}$ revolutions in the period of 42 days: This means, in other words, that the moon was regarded to traverse nearly a constellation or 13° a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kārtika mentioned in the commentary. It is probable that while the full moon terminating the Āśvina month (September) happened in the constellation Mrigaśira, it was believed to have taken place in the constellation, Revati,—a clear mistake of about 66 degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Krittikā on the third lunar day of the dark half of Kārtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was "an ominous deviation" from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.

naked eye, the observed points may be presumed to have been accurate to $\frac{1}{2}$ or $\frac{3}{4}$ of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Āgrahāyana and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Māgha. It is more than probable that the day of winter solstice or Uttarāyana was the first lunar day of the first half of Māgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moonlit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Māgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdānga Jyôtiṣha. From this it follows that the Mahābhārata war occurred about 500 years earlier than the period of the Vedānga Jyôtiṣha. If, on the other hand, the winter solstice happened on the first day of the Māgha then the epoch of the war may be presumed to be the same as that of the Vêdānga Jyôtiṣha, 11th or 12th century B.C. It is however to be noted that according to the Vêdānga Jyôtiṣha the months were reckoned from new moon to new moon, whereas the counting according to the Mahābhārata was from full moon to full moon.

45. The Vedānga Jyôtiṣha says regarding the position of solstitial colure as follows:—

Prapadyêtê Śravishṭhâdau sūryâ-chandramasâv udak |

Sarpârdhe dakṣiṇârkastu mâghaśrâvaṇayos sadâ ||

“At the commencement of the constellation Śravishṭhâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Āśleṣha, the Sun goes to the south; the former (i.e., Uttarāyana) happens in the month of Māgha and the latter in the month of Śrâvaṇa always.”

46. That the Mahābhārata war took place about 1,200 B. C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha's commentary runs as follows:—

Atraivodyogaparvâni.—

Kaumude mâsi revatyâm śaradante himâgame |

Sphîtasasyayute kâle kalpah kalpavatâm vara ||

asyârthaḥ |

Kaumudi Kârtikapûrṇimâ tadyogâtkaumudah âśvino mâsah. Sa cha¹ shad-
vimśe revatyâm Krishṇatritiyâyâm² bhagavad-yānam. Asyaiva³ krishṇâsh-
ṭamyâm bharanyâdi pushyântaiḥ sapta-nakshatrair anishṭa-vaśād ekayoga-bhûtâyâm

1. tasya cha.

2. Krishṇa-shashṭhyâm.

3. asyaivâshṭavimśe krishṇâshṭamyâm.

Yudhishthirasamīpe Śrīkṛṣṇāgamanāt ubhaya-balasya Kurukshētra-gamanam. Baladevena tīrtha-yātrā cha. Tadanu saptamāddivasād amāvāsyā bhaviṣyatīti Kṛṣṇavākyaād anāvāsyāyām śibira-nirmāṇa-pūrvakam yuddhārambhāya sangrāma-bhūmyavataṇam. Tadanu Kārtikadvādaśyām ¹ acishṭavaśena trayodaśī-chaturdaśī-pūrṇimātithitraya-yogāt aparadine nirgatatrayaśyām Bhīṣmayuddhā-rambhah

Tadanu daśabhir dinaiḥ āgrahāyanyām kṛṣṇasaptamyām ² Bhīṣmapatanam. Tadanu panchabhir dinaiḥ kṛṣṇadvādaśyām Droṇapatanam. Tadanu dinadvayena Karpapatanam chaturdaśyām. Tadanu amāvāsyāyām Śalyapatanam Balabhadra-gamanam cha. Duryodhanorubbhango rātrau sauptikam cha. Tathā cha Gadā-parvaṇi Balabhadravākyaṃ.—

Chatvāriṃśad ahāny adya dve cha me nissṛitasya vai |
pushyē cha samsthitaschāham śraṇaṇē punar āgatah |

Śalya, chap. 34, 6.

iti Balabhadra-vākyaād āśvināṣṭavimśe Balabhadratīrchayātrā bhūtā Āgrahāyana-māvāsyāyām ³ tīrthayātrām samāpya Balabhadrasyāgamanam. Kārtika trayodaśī ⁴ dināt prabhṛti Āgrahāyana-māvāsyādinaparyantam ⁵ aṣṭādaśābhyantara ēva mahābhārata-yuddha-samāptih.

Atra viśēṣah.—Uktam Ānuśāsane dānadharme Yudhishthiravākyaṃ.

Usbitvā śārvarīḥ śrīmān panchāsannagarottame
iti, Āgrahāyana-lāsamīdināt prabhṛti māgha-praveśa-sankrānti-dinaparyantena panchāsaddināni bhavantīti vyākhyā. Āgrahāyanaikādaśī-dinātprabhṛti ⁶ māghasankrānti-kṛṣṇāṣṭamī dinam yāvat aṣṭā-panchāsaddināni bhavanti. Tathā cha dānadharme Bhīṣmavākyaṃ.

Parivṛitto hi bhagavān sahasrāmśur divākarah !
aṣṭa panchāśatam rātryaśśayānasyādya me gatāh !
śareshu niśitāgreshu yathā varshaśatam tathā !
māgho yam samanū prāpto māsah puṇyo yudhishthira !

Anu. Chap. 273, 26-28.

Yadyēvam katham kṛṣṇasṭamyām mṛitasya Bhīṣmasya śuklāṣṭamyām karma vidhīyate

Tathā cha dānadharme Bhīṣma-vākyaṃ.—

Tribhāgāśēṣah pakṣho' yam śuklo bhavitrīm arhati !

Anu. Chapter 273, 28.

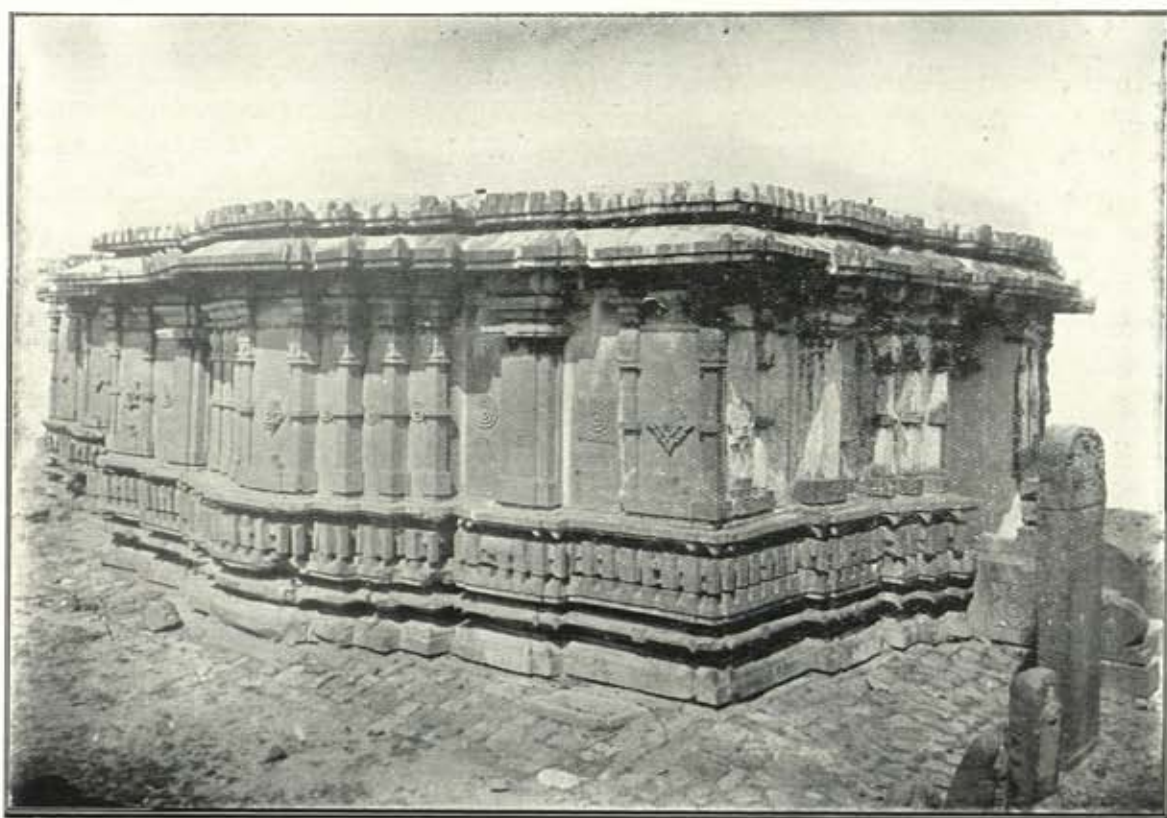
“In the same Udyōga-parva :—

‘O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Āśvina, the full moon of which happened in the constellation of Rēvati, at the end of autumn and the beginning of the dewy season with the abundance of crops.’

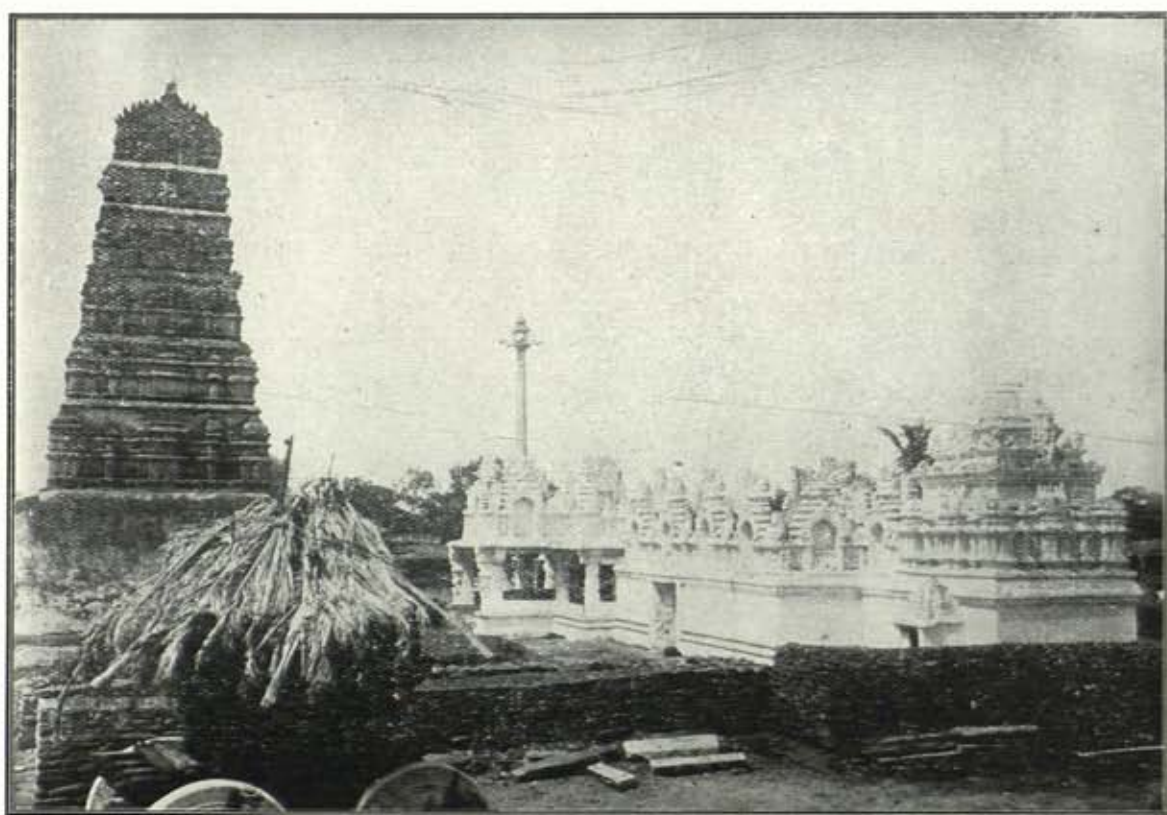
The meaning of this is :—

The word Kaumudī means the full moon of the month of Kārtika. (i.e., at the end of Āśvina). As the end of the previous month is connected with this full moon,

1. Kārtikadvāvimśe.
2. Tṛitiya Kṛṣṇasaptamyām.
3. Āgrahāyana daśame māvāsyāy m.
4. Kārtikatrayo vimśatprabhṛti.
5. Āgrahāyana daśamadinaparyantam.
6. Āgrahāyana tṛitiya dinātprabhṛti.



NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.



NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.

Mysore Archaeological Survey.

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the wind. It is shown that the wind is a result of the differential heating of the earth's surface by the sun. The wind is a result of the differential heating of the earth's surface by the sun.

2. The second part of the paper is devoted to a discussion of the general principles of the theory of the wind. It is shown that the wind is a result of the differential heating of the earth's surface by the sun. The wind is a result of the differential heating of the earth's surface by the sun.

3. The third part of the paper is devoted to a discussion of the general principles of the theory of the wind. It is shown that the wind is a result of the differential heating of the earth's surface by the sun. The wind is a result of the differential heating of the earth's surface by the sun.

the Āśvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kārtika. Then on the 8th lunar day of the same dark half of Kārtika with the 28th constellation, i.e., Bharani united unnaturally and ominously enough with the seven constellations ending with Pushya, Krishna arrived at the camp of Yudhishthira. The very day the opposing armies marched to the Kurukshetra, and Balabhadra set out on his pilgrimage. Then on the day of Amāvāsyā (new moon) which, as predicted by Krishna, occurred seven days after the arrival of the armies at the Kurukshetra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kārtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhishma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahāyana (Mārgaśīrsha) there was Bhishma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahāyana there was Drōṇa's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karṇa's fall.

Then on the day of the new moon there occurred together Śalya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryōdhana, and other exploits in the same night.

In the Gadāyuddhaparva Balabhadra says :—'From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Śravaṇa.'

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kārtika and after completing his pilgrimage returned on the new moon day of Āgrahāyana and that within the period of eighteen days from on thirteenth day of the light half of Kārtika to the 15th Amāvāsyā day of Āgrahāyana, the war terminated.

48. The following facts deserve particular notice here :—

At the close of the Ānūsāsana Parva treating of Dāna and Dharma, Yudhishthira says :—'Having lived for 50 days in the suburb of the city, Bhishma waited for the arrival of the winter solstice.'

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahāyana to the day of winter solstice on the day of entry of the month of Māgha. But the number of days from the 10th lunar day of the dark half of Āgrahāyana to the 8th lunar day of the dark half of Māgha will however amount to 58. Accordingly Bhishma says in the Dānadharma Parva "To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years."

'How is it then,' it may be asked, 'that while Bhishma died on the 8th lunar day of the dark half of Māgha; the anniversary rite in his memory is being performed on the 8th lunar day of the light half?' In reply to this Bhishma himself has said as follows :—

'The month has three out of four parts yet to run; and hence the part just elapsed deserves to be a light half.'

49. The Calendar of the Mahābhārata War.

Āśvina Pūrṇimā with Rêvati and Āśvini constellations.

This Pūrṇimā ends Āśvina month and is called Kaumuda.

Kṛishṇapaksha or dark half of Kârtika.

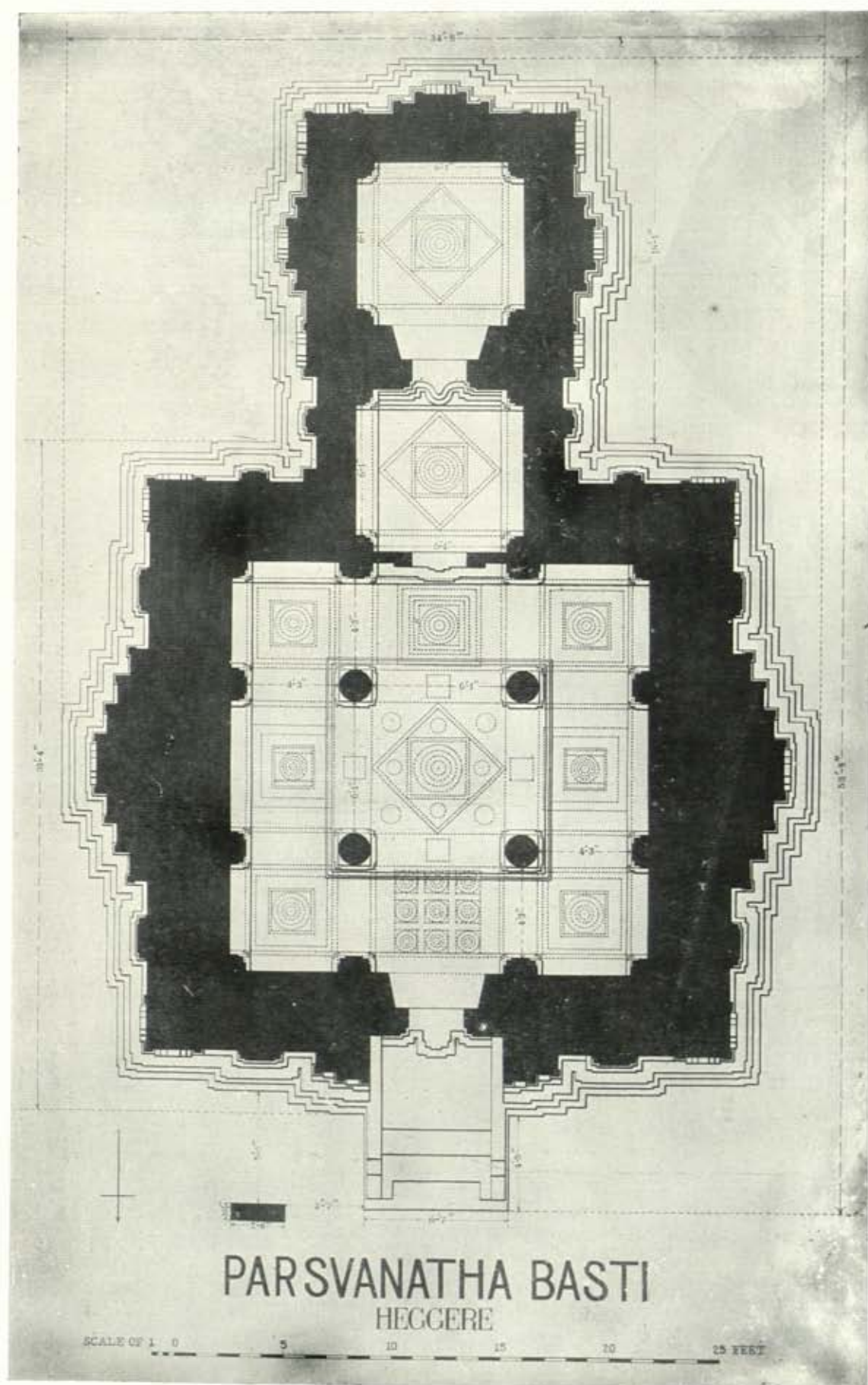
1. Pratipat	..	an ominous union of the five constellations, Bharanî, Krittikâ, Rêhinî, Mrigasiras, Ādrâ, and Punarvasu on these two days.
2. Dvitiya	}	
3. Tṛitiya	..	Pushya .. Balarâma sets out on his pilgrimage and Kṛishṇa sets out to the camp of Yudhishthira. The opposing armies march to the Kurukshêtra.
4. Chaturthi	..	Āślêsha
5. Panchamî	..	Makha.
6. Shashthi	..	Pûrvaphalguni.
7. Saptami	..	Uttaraphalguni.
8. Ashṭami	..	Hasta .. Kṛishṇa predicts that Amāvāsyâ will occur seven days hence.
9. Navamî	..	Chitra.
10. Daśamî	..	Svâti.
11. Ekâdaśi	..	Viśâkha.
12. Dvâdaśi	..	Anûrâdha.
13. Trayôdaśi	..	Jyeshthâ.
14. Chaturdaśi	..	Mûla
15. Amāvāsyâ	..	Pûrva Āshâdha . After strengthening their respective camps, the opposing armies march to the battle field.

Śukla paksha or light half of Kârtika.

16. Pratipat	..	Uttara Āshâdha.
17. Dvitiyâ	..	Śravaṇa.
18. Tṛitiyâ	..	Dhanishṭha.
19. Chaturthi	..	Śatabhishak.
20. Panchamî	..	Pûrva Bhâdrapada.
21. Shashthi	..	Uttara Bhâdrapada.
22. Saptami	..	Revati.
23. Ashṭami	..	Āśvini.
24. Navamî	..	Bharanî.
25. Daśamî	..	Kṛittika.
26. Ekâdaśi	..	Rêhinî
27. Dvâdaśi	..	Mrigasiras.
28. Trayôdaśi	..	Ādrâ .. The battle ensues under the command of Bhîshma.
29. Chaturdaśi	..	Punarvasu
30. Pūrṇimâ	..	Pushya. .. End of Kârtika.

Kṛishṇapaksha or dark half of Āgrahâyaṇa known as Mârgaśīrsha.

31. Pratipat	..	Āślêsha.
32. Dvitiyâ	..	Makha.
33. Tṛitiya	..	Pûrva Phalguni.
34. Chaturthi	..	Uttara Phalguni.
35. Panchamî	..	Hasta.
36. Shashthi	..	Chitra.
37. Saptami	..	Svâti .. Fall of Bhîshma.
38. Ashṭami	..	Viśâkha .. Drôṇa takes up the command.
39. Navamî	..	Anûrâdha.
40. Daśamî	..	Jyeshthâ.
41. Ekâdaśi	..	Mûla.
42. Dvâdaśi	..	Pûrva Āshâdha... .. Fall of Drôṇa.
43. Trayodasi	..	Uttara Āshâdha.. .. Karna takes up the command.
44. Chaturdasi	..	Uttara Āshâdha .. Fall of Karna.



PLAN OF PARSVANATHA BASTI AT HEGGERE.

45. Amāvāsyā .. Śravaṇa .. Fall of Śalya, Balabhadra's return from his pilgrimage. The breaking of Duryodhana's thighs by Bhīma; and the night exploits.

Sukla paksha or light half of Āgrahāyana.

46. Pratipat .. Dhanishṭha.
 47. Dvitiyā .. Śatabhishak
 48. Tṛtīyā .. Pūrva Bhādrapada.
 49. Chaturthī .. Uttara Bhādrapada.
 50. Panchamī .. Rēvati.
 51. Shashṭhī .. Āśvini.
 52. Saptamī .. Bharanī.
 53. Aṣṭamī .. Kṛittika.
 54. Navamī .. Rōhiṇī.
 55. Daśamī .. Mṛigaśīra.
 56. Ekādaśī .. Ādra.
 57. Dvādaśī .. Punarvasu.
 58. Trayodaśī .. Pushya.
 59. Chaturdaśī .. Āśleṣha.
 60. Pūrṇimā .. Āśleṣha .. End of Agrahāyana or Mārgaśīrṣa.

Kṛishṇapaksha or dark half of Pushya.

61. Pratipat .. Makha.
 62. Dvitiyā .. Pūrva Phalguni.
 63. Tṛtīyā .. Uttara Phalguni.
 64. Chaturthī .. Hasta
 65. Panchamī .. Chitra.
 66. Shashṭhī .. Svāti.
 67. Saptamī .. Viśākha.
 68. Aṣṭamī .. Anūrādhā.
 69. Navamī .. Jyēṣṭhā.
 70. Daśamī .. Mūla.
 71. Ekādaśī .. Pūrva Āshāḍha.
 72. Dvādaśī .. Uttara Āshāḍha.
 73. Trayodaśī .. Uttarāshāḍha.
 74. Chaturdaśī .. Śravaṇa.
 75. Amāvāsyā .. Dhanishṭha.

Suklapaksha or light half of Pushya.

76. Pratipat .. Dhanishṭha.
 77. Dvitiyā .. Śatabhishak.
 78. Tṛtīyā .. Pūrva Bhādrapada.
 79. Chaturthī .. Uttara Bhādrapada.
 80. Panchamī .. Rēvati.
 81. Shashṭhī .. Āśvini.
 82. Saptamī .. Bharanī.
 83. Aṣṭamī .. Kṛittika.
 84. Navamī .. Rōhiṇī.
 85. Daśamī .. Mṛigaśīras.
 86. Ekādaśī .. Ādra.
 87. Dvādaśī .. Punarvasu.
 88. Trayodaśī .. Pushya.
 89. Chaturdaśī .. Āśleṣha.
 90. Pūrṇimā .. Makha. End of Pushya.

Kṛishṇapaksha or dark half of Māgha.

91. Pratipat .. Makha.
 92. Dvitiyā .. Pūrva Phalguni.

93. Tṛitīyā	..	Uttara Phalguni.
94. Chaturthī	..	Hasta.
95. Panchamī	..	Chitra.
96. Shashthī	..	Svāti.
97. Saptamī	..	Viśākha.
98. Aṣṭamī	..	Anūrādhā .. Uttarāyana day: The death of Bhishma.
99. Navamī	..	Jyēṣṭhā.
100. Daśamī	..	Mṛā.
101. Ekādasi	..	Pūrva Āshāḍha.
102. Dvādasi	..	Uttara Āshāḍha.
103. Trayodasi	..	Uttara Āshāḍha.
104. Chaturdasi	..	Śravana.
105. Amāvāsyā	..	Dhanishṭhā and Śatabhishak.

50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādiparva of the Mahābhārata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows: "There are eight thousand and eight hundred verses. I know and Śuka also knows their meaning; it is doubtful whether Sanjaya knows them or not." A few of these verses are said to have been commented upon by Dēvasvāmi, Janamējaya, Vikramārka, and Bhōja, king of Dhārā. Bhagavad Vimalabōdhāchārya is another commentator, who in his commentary called Dushkaraślokaṭippaṇi refers to Dēvasvāmi and other earlier commentators mentioned above.

51. Many of these verses show the characteristics of the old *gāthās* found in the Brāhmaṇas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmanēpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

52. A few verses selected from each of the parvas are quoted here in illustration of their *gāthā* style:—

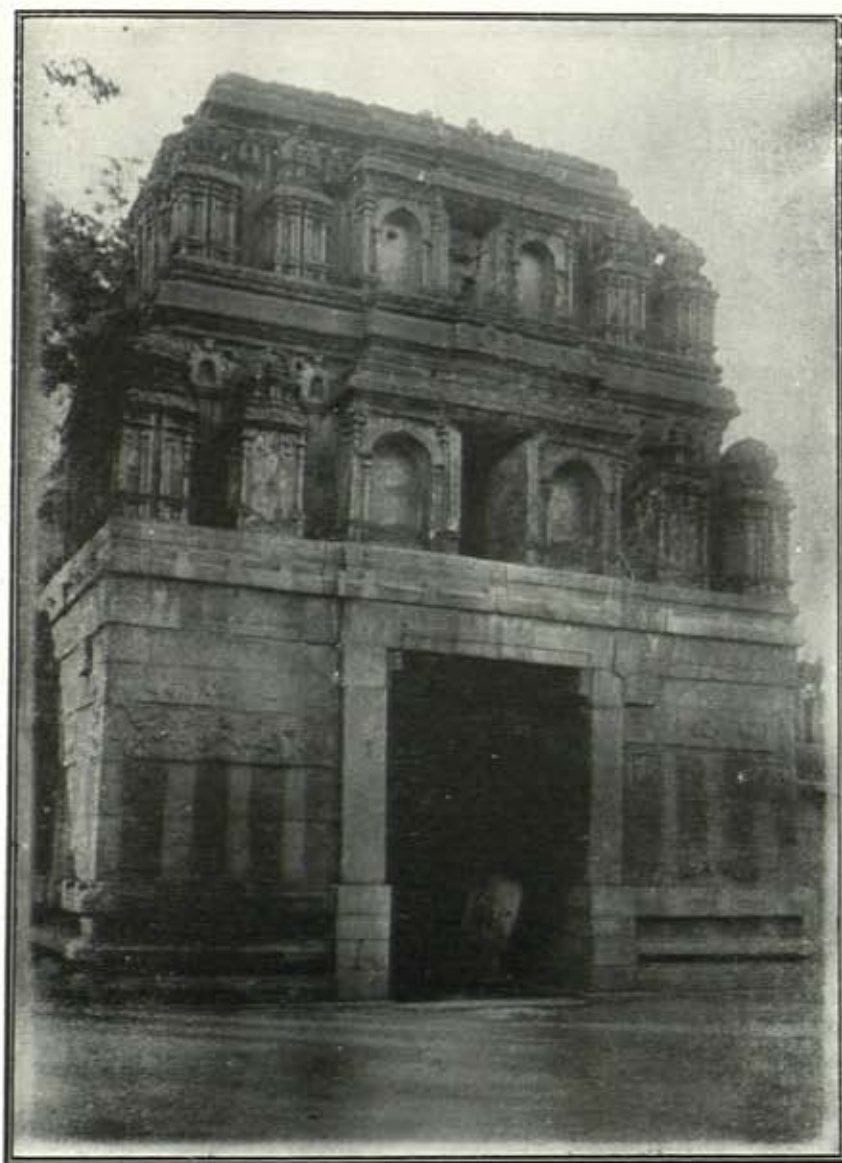
pra¹ pūrvagau pūrvajau chitrabhānū
 girā vām śamsāmi tapasā hyanantaū¹

 adhikshipantaū bhuvanāni viśva² 1. 3. 1.
 janyarthamuktam³ bahu tattadagryam I. 215, 11.
 saha sribhih Draupadīm ādi⁴ kṛtvā II. 83, 17.
 striyam samābhāshasi⁵ durvinīta II. 93, 24.
 adhiyatām⁶ japatām juhvatām cha III. 47, 12.
 ukte vākye chottaram me bravihi⁷ III. 136, 7.
 āraliko⁸ govikartā⁹ sūpakartā niyodhakah. VI. 3. 19.
 tatah param bhavitā bhavyamēva¹⁰ V. 10, 23.

-
1. particle separated from the verb.
 2. elision of plural suffix.
 3. now obsolete.
 4. ungrammatical.
 5. This ought to be in the middle voice.
 6. Do do do
 7. ungrammatical.
 - 8.—3. The custom referred to here is very old.
 10. ungrammatical.



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE, KAI DALA.



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE, KAI DALA.

53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahābhārata :—

yadāśrausham Drōṇaputrādibhistaiḥ
hatānpāñchālān Draupadēyānscha suptān.
kṛitam bībhatsam ayaśasyam cha karma
tadā nāsamse vijayāya Sanjaya.

54. It may therefore be presumed that such verses as are characterised by *gāthā* style and by metrical and grammatical irregularities form the original Mahābhārata and that such other verses as follow Pāṇini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahābhārata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upākhyānas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahābhārata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhāśleṣha and Śravishṭhā and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahābhārata from an older work, even then the Mahābhārata could not be taken to be later than 400 B.C., because the archaic verses of the Mahābhārata are evidently pre-Pāṇinian.

(2) THE KAUTILIYA ARTHASAŚTRA AND THE PANCHATANTRA.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 185) Dr. Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrākhyāyika and in the opinion of Dr. Hertel it dates from about 200 B. C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kauṭīliya Arthasāstra, it will necessarily follow that the epoch of 350-300 B.C. assigned to the Arthasāstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthasāstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhistic period. The Buddhist Jātaka tales are an instance in point. In most of the early Sūtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashṭhi-tantra of Sāṅkhya system is said to have consisted of stories to explain the subtle principles of the Sāṅkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthasāstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Aripṛakṛiti)¹. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bāhyapṛakṛiti². In the 15th Book entitled

1. Arthasastra VI. 2.

2. Panchatantra I. Story 1, P. 66 (Edgerton's Ed.) ; and Arthasastra VIII. 2.

Tantrayukti of the Arthasāstra, Chāṇakya says that use of the word Prakṛiti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-śabdab, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthasāstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthasāstra, the author of the Panchatantra not only mentions the name of Chāṇakya as a writer on Nṛpaśāstra or Nītiśāstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthasāstra in support of his views.

60. To begin with, among the writers on political science, Chāṇakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavê Vāchaspatayê Śukrāya Parāśarāya sa-sutāya |

Chāṇakyaia cha vidushe namo stu nṛpaśāstra-karṭṛibhyah ||

61. This verse is said to be found in the Tantrākhyāyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoāpadēśa, and the Jaina Version of the same. It does not however appear in the Brihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthasāstra in praise of Daṇḍanīti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lōkayātra, the course of life in the world as follows :—

Arthasāstra I. 4.

Ānvikshaki trayi-vārtānām yoga-
kshema-sādhano daṇḍah tasya nī-
tiḥ daṇḍa-nītiḥ, alabdhalābhārthā
labdhaparirakshini rakshita-
vivardhani vṛddhasya tīrthēshu
pratipādinī cha tasyām āyattā
lōkayātrā.

Panchatantra. I. 1.

alabdhām artham lipseta labdhām
rakshed avekshayā |
rakshitam vardhayen nityam vṛdd-
ham pātreṣu nikshipet ||
alabdhalābhārthā labdhaparirakshi-
nī rakshita-vivardhani vardhitasya
tīrthapratipādinī chēti lōkayātrā.

63. Here the words beginning with alabdhalābhārthā in the Panchatantra are used in praise of lōkayātrā, while they are more appropriately used in the Arthasāstra in praise of daṇḍanīti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthasāstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthasāstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

Arthasāstra IX. 4.

Nakshatram atipricchhantam
bālamartho tivartate |
arthō hyarthasya nakshatram
kimkarishyanti tārakāḥ |
arthair arthāḥ prabadhyante
gajāḥ pratigajairiva |

Panchatantra. I. 1.

Arthair arthā nibadhyante
gajair iva mahāgajāḥ |
nahyanarthavatā śakyam
vāniyam kartumihayā |
Ēvam sampradhāya Mathurā-
gāmīni vāniyabhāṇḍāni
samāhṛitya saparijanah
śubhedine śubhāyām tithau nissṛitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhāradvāja that a minister



NORTH-WEST VIEW OF GANGADHARESVARA TEMPLE AT KAIDALA.



DVARAPALAKA FIGURES OF KESAVA TEMPLE, HORAMANE KAVAL.



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should usurp the throne of a kingdom to which there is no powerful claimant, Chānakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvāja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthasāstra V. 6.

Neti Bharadvājah-pramri-
yamāṇe rājany amātyah
..... svayam rājyam
grihṇiyāt | rājyakāraṇā-
dd hi pitā putram pu-
trās cha pitaram abhi-
druhyanti | tat svaya'n
upasthitam nāvamany-
ēta | svayam uparuddhā
hi stri tyājyamanā-
bhiśapatiti lōka-pra-
vādah.
kālas cha sakṛd abhyēti
yam naram kālakāṅkshīṇam
durlabhassa punas ta-
sya kālāh karma chikīrshatah |

Panchatantra III. 5.

Hināś śatrur nihantavyah
yāvan na balavān bhavet i
sanjāta-balapauruṣyah
pāśchād bhavati durjayah ||
api cha svayam upagatā-
śrih tyājymānā bhi-
śapatiti lōkapravādah
uktam cha.
kālo hi sakṛd abhyeti
yam naram kālakāṅkshīṇam
durlabhas sa punas tasya
kālāh karma-chikīrshatah.

66. In Book I, 11, the author of the Panchatantra refers to a Śāstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthasāstra will make it clear that the Śāstra referred to here is no other than the Arthasāstra.

Arthasāstra. I. 15.

Karmaṇām ārambhō.
pāyah puruṣadravya-
sāmpat dēśakāla-
vibhāgaḥ vinipāta
-pratīkāraḥ kārya-
siddhiś chēti pan-
chāṅgo mantrah.

Panchatantra.

śāstrē chābhihitah panchāṅgo
mantrah | tad yathā-karmaṇām
ārambhōpāyāḥ puruṣadravya-
sāmpat dēśakālavibhāgaḥ, vini-
pātapratīkārah kāryasiddhi-
śchēti.

67. A comparison of the following passage with that found in the Arthasāstra furnishes additional evidence to prove that the Arthasāstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former :—

Arthasāstra I. 14.

Tulyakāriṇoh śilpo-
pakārē vā vimānitah
vallabhāvaruddhah
samāhūya parājītah
pravāsopataptah
.....
tulyair antarhitah
.. kārābhinyastah
..... krudhāvargah |
pāpakarmābhikhyātah
tatkulīnō vāsamsuh
.. bhītāvargah

Panchatantra Book one Story 3.

sammānita-vimānitāḥ
pratyākhyātāḥ krudhāḥ
lūbdhāḥ parīkṣhīṇāḥ
svayamupagatās chhadmanā
pravārayitum śakyāḥ
atyanta-svakārābhinyastāḥ
samāhūya parājītāḥ
tulyakāriṇāḥ śilpōpakāre
vimānitāḥ pravāsopataptāḥ
tulyair antarhitāḥ pratyākhyā-
mānāḥ tathātyāhṛita-vyavahārāḥ
tatkulīnāsamsavah samavāyē

parikshīṇo atyāttasvāḥ
kadaryō vyasanyatyāhi-
tavyavahāraścheti
lubdhavargah.

cha svadharmān na chalanti
samantāchchōpadhākṛityāśchēti

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthasāstra :—

Edgerton's Panchatantra

Bk. I, pp. 61—63.

Pancha mūla vyasanāni
tadyathā abhāvah pradoshah
prasangah, piṇanam guṇa-
prātilomyam cheti
tatra prathamam tāvat
śvāmyamātya janapada
durga kośa daṇḍamitrānām
ekatamasyāpyabhāve

abhāvah ityavagantavyam
yadā tu bāhya-prakṛitayō
antah-prakṛitayo vā
prakupyanti tat pradoshah
prasangah pūrvam ukta-
meva. striyo' kshā mṛiga-
yā pānam ityādi. tatra
striyokshā . . . pānam iti
kāmajō vargah. vākpāru-
shyādih kopajō vargah

piṇanam aṣṭadhā daivā-
gnyudaka vyādhimāraka-
vishūchikā durbhikshāsuri
vṛishṭibhirbhavati ati-
vṛishṭirānvṛishṭirāsu-
rī vṛishṭir ūchyate.
tadetat piṇanam l

guṇaprāti lomata

nāma ūchyate yadā sandhivigraha-yānāsana
samśraya dvaidhibhāvā-nām śaṇṇām
guṇā-nām prātilomyēna
vartate, sandhau prāptē
vigraham karōti . . -ēvam

Arthasāstra I 12.

Mantri purohita-senāpati-yuva-
rāja dauvārikāntarvansika praśā-
stṛi samāhartṛi sannidhātṛi pra-
dehṛi nāyakapaura vyāvahārika
kārmāntika mantri parishada-
dhyaksha daṇḍadurgāntapālā-
javikeshu. śraddheyadeśa-
vesha śilpabhāṣābhijānāpadeśān
bhakti-sāmarthya-yogāchchāpa-sārpayet.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthasāstra for information about the grouping of States is the passage beginning with "Chaturmaṇḍalāvāsthānamidam" and ending with "evānyasthānavāsinaḥ" (Panchatantra I, 1). This passage cannot be clearly understood without knowing what the

Arthasāstra.

guṇaprātilomyam abhāvah
pradoshah prasangah piḍā
vā vyasanam vyasyatyenam
śreyasa iti vyasanam,
svāmyamātya janapada durga
kośa daṇḍa mitra vyasanānām
pūrvam pūrvam gariyah
ity āchāryāḥ VIII. 1.

.....
rājno abhyantaro bāhyo vā
kōpa iti . . . antaramātya kopāś
chāntahkopāt . . . VIII. 2.

kāmajastu mṛigayā dyūtam
striyah pānam iti
tasmāt kōpō gariyan vākpā-
rushyam arthadūshaṇam
daṇḍapārushyamiti. VIII. 3.

daivapiṇanam agniruda-
kam vyādhirdurbhiksham
iti VIII. 4.

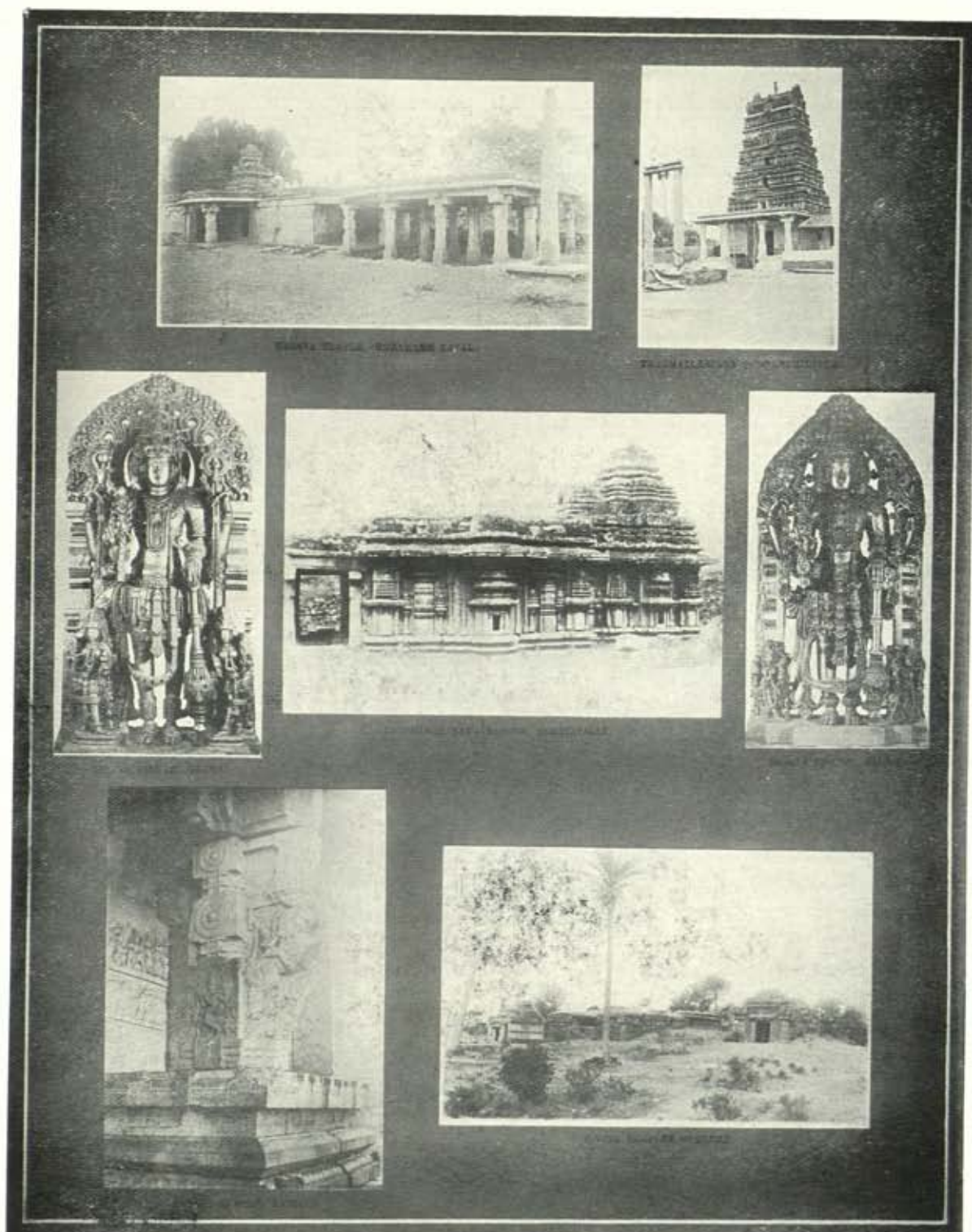
śāḍgunyasya prakṛi-
ti-maṇḍalam
yōnih. sandhi vighrahāna
yānasamśraya

dvaidhibhāvah
śāḍgunyam.-

VII. I

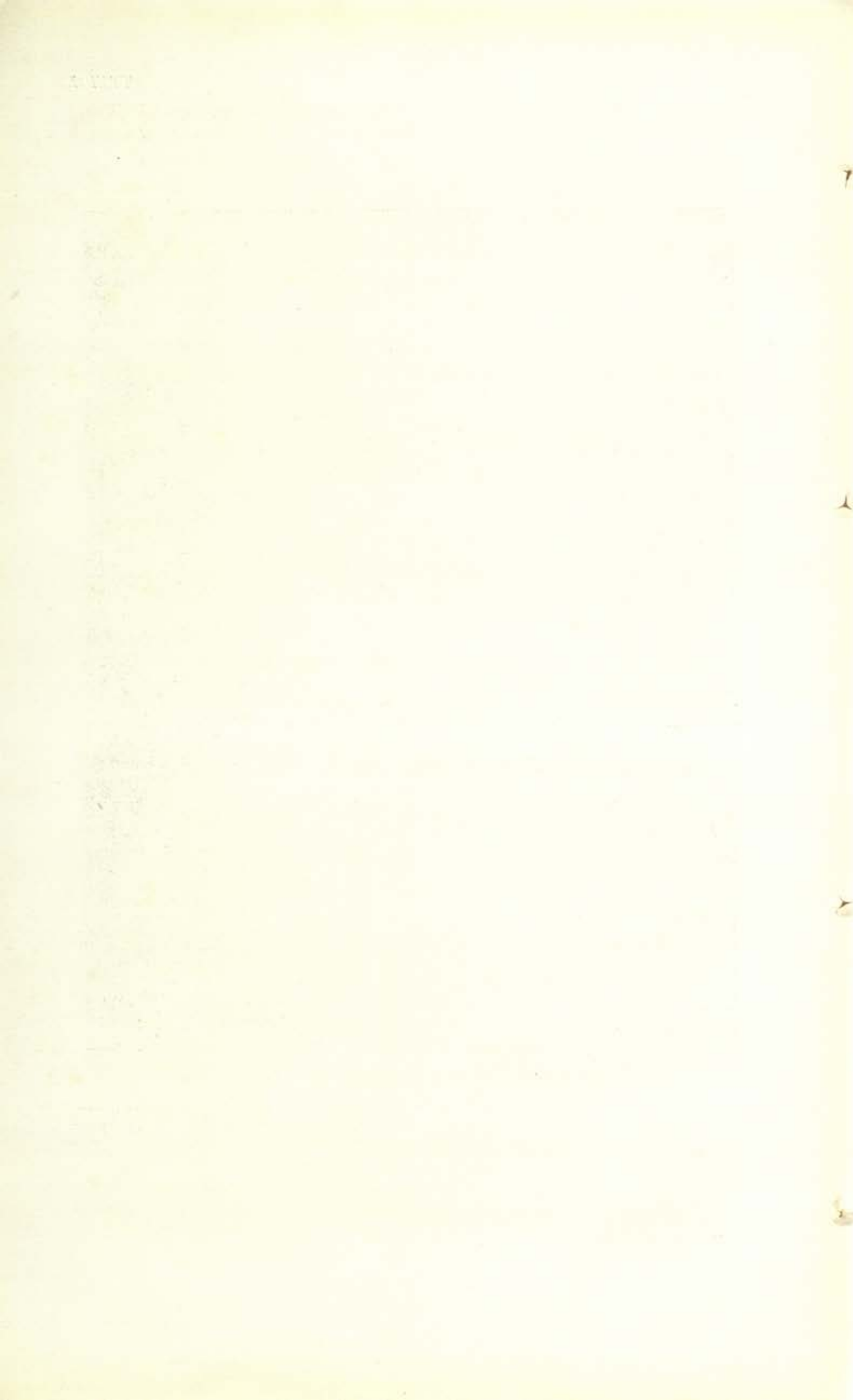
Hertel's Panchatantra III.

Mantripurohita senāpati yuva-
rāja dauvārikāntarvansika
praśāstṛi samāhartṛi sannidhātṛi
pradeshṭraśvādhyaksha kośādhyā-
ksha gajādhyaksha parishadabalā-
dhyaksha durgapāla protkṛta
bhṛityājavikādayah para-
pakshe.



MISCELLANEOUS.

KESAVA TEMPLE, HORAMANE KAVAI. TERUMALLESVARA TEMPLE, HIRIYUR. KESAVA FIGURE, GRAMA. LAKSHMINARAYANA TEMPLE, SAGATAVALLI. KESAVA FIGURE, KAIDALA. PILLAR IN KESAVA TEMPLE, KAIDALA. ISVARA TEMPLES, HEGGERE.



A *thasāstra* says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the *Arthasāstra*. (VI. 2.) :—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the Madhyama King or the Udāsina King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this :—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The Madhyama King's circle of States.
4. and the Udāsina King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the *Panchatantra* runs as follows :—

Chaturmaṇḍalā-vasthānam tvidam Sinbah sinhānuyāyī Kākaravah kimvṛittah
iti maṇḍalāni tatra cha sarvēśhvēva grāmanagara-pattanādhlisṭhāna-khēṭa-kharva-
ṭōdyānāgrahāra-kānana-vanasthānēśhvēka ēva sinhas sthānīyō bhavati katipayāh
sinhānuyāyīnah tantradhārāh ; kākarava-vargah madhyama-vargah ; kimvṛittā evān-
yasthāna-vāsinah.

Professor Edgerton translates the passage as follows :—

“ Now the position of the four circles is as follows :—

The circles are the lion, the lion's retainers, the Kākaravas, and the Kimvṛittas. Of these the lion alone is the local ruler in all the places of the country, villages, towns cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The Kākarava groups are the middle classes. The Kimvṛittas are of course those that occupy other positions.”

To elucidate the translation, he adds a note at the foot of the page 276 as follows :—

“ Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kākarava, (a crow's voice) and Kimvṛitta (what became, perhaps miscellaneous groups) are wholly obscure in application.”

71. If Professor Edgerton had however taken the trouble of consulting the *Arthasāstra*, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the *Panchatantra* and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kākaravas and (4) the Kimvṛittas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. *Sinhānuyāyī*

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kâkarava is an Udâsîna King having his own circle of three States. Evidently Kimvṛitta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72. Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvṛitta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthaśāstra of Kauṭilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthaśāstra of Kauṭilya surely dates from about 300 B. C.

(3) GUDHA-LEKHYA OR SECRET WRITING.

74. Archæologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brāhmi characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B. C. Those who have reason to believe in the indigenous origin of the Devanāgarī alphabet think that writing was in use so far back as the time of Janaka, King of the Vidēha Country, and father-in-law of Rāma, the hero of Rāmāyaṇa. It follows therefore that writing was current during the 4th century B. C. when Kauṭilya, the author of the Arthaśāstra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kauṭilya (I. 12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. - What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchhita or confused speech and when written, gūḍhalekhyā or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Kāmasūtra of Vātsyāyana, Yaśodhara ascribes the device of one variety to Kauṭilya and a second variety to Mūladeva and describes them as follows:—

yat sādhu-śabdōpanibaddham apy akshara-vi-paryāśād aspashṭārtham

tan mlēchchhitam gūḍha-vastu-mantrārtham |

tasya vikalpā bahavah pūrvācchāryōktāḥ |

tad yathā Kauṭilyam ||

I tādi-kshāntasya kādēścha svarayōr hrasva-dīrghayōḥ |

bindūsnmanōr viparyāśād durbōdham iti sanchitam ||

II akaukhagau ghaṇau chaiva chaṭau ṇaṇau tapau namau |

yaśau rashau lasau chēti vahau kṣalau jaḍau da bau ||

ētē vyastā sthirāś śēśhā Mūladēviyam uchyate ||

III graha-nayana-vasu-samētam shadānanā-kshāṇi sāgarā munayah ||

jvalanō gaṇḍakaśringam durliknitam gūḍha-lēkhyamidam || iti

77. "What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mlechchhita or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kauṭilya is as follows:—

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with na), by changing short vowels for long ones, and by changing the four bindus (anusvāra, visarga, jihvāmūliya and upadhmāniya) for the four ūshma letters (ś, sh, s, h), respectively and *vice versa*, and written with trouble, it (the writing) is called *durbodha*, unintelligible.

II. Change of the one for the other in the pairs a and ka; kha and ga; gha and ṇa; cha and ṭa; ṇa and ṇa; ta and pa; na and ma; ya and śa; ra and sha; la and sa; va and ha; ksha and ḷa; ja and ḍa; da and ba; the rest being left as they are, constitutes Mūladeva's secret speech or writing.

III. Grahas (Soma cups or planets=9), nayana (eyes=2), Vasu (gods of the name=8), śaḍānana (six-faced God=6), aksha (senses=5), sāgara (oceans=4), munis (seven sages=7), Jvalana (fires=3), gaṇḍakaśringa (horn of the rhinoceros=1), syllables written in this order (*i. e.*, 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gūḍhalekhyā or secret-writing."

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

śatrur āyāti bahir dhāva

"The enemy comes; run away."

These syllables when misplaced will read as —

vatruḍhābatiyāhirā śa

The same expressed in the Mūladevīya form will read as follows:—

'yapsh ushā śāpida vishdhāha

In the Kauṭilya form it will read as follows:—

mākṭhū ṭhāṭakī jāh' pīṭh ghaḍbā

79. Verses with such misplacement of syllables or letters are called Vyākulākshara-śloka, or verses of confused letters in Tāntric works. While commenting on the word Hṛimkāri 'the three hundred and first of the thousand names of Goddess Lalitā in the Lalitāsahasranāma, Bhāskaraṛāya refers to Vyākulākshara verses and writes as follows:—

tasyārthas tu svatantratantre vyākulākshara—ś'lokênôktah:—

tvam kāmāmnāna praśavyô nā namas agni mâ tvagra !

rôma iyô kârvisā ta nanta phādulanân nibim ! iti !

dēvatā-ratha-gômūka iti yô vētti na kramam !

sa vyākulāksharē mûkô dēvatārathagô' pi san ||

iti vāchana-kramah—

Translated into English this means:—

"The meaning of it (hṛim) is stated in the Svatantratāntra in a verse in which the letters are put out of order, as 'tvam kāmāmnā, etc.;' whoever does not understand the order pointed out in the word 'devatāratha gomūka' has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess."

Archl. Rt.

80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatârathagomûka.'

81. Evidently the letters in 'devatârathagomûka' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to jha or from ta to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows:—

Vyomnâ prakâśamânatvam

grasamânatvam agninâ l

tayorvimarsâ i-kârah

bindunâ tanniphâlanam ll

82. The meaning of this verse is that h in hrîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter i signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanâgarî Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kautilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and *vice versa*. Among the consonants, the thirty letters from Ka to Ksha without the ūshma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvâra, Visarga, Jihvâmûliya and Upadhmâniya are replaced by śa, sha, sa, ha respectively in secret writing. This form is simple. The Mûladeviya form is simpler than this and must therefore be later than the Kautilya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A. D. when the collective name of planets was used for nine. The Tântic device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

(4) SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA.

86. Besides the later division of the Jainas into two branches, the Svêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyayana and other sûtras. These sûtras are written in the early form of the Prâkrit language and cannot be later than the 6th century A. D. They furnish information about the teaching of Mahāvîra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahāvīra are termed *Ninhavas* denials, in the sūtra texts. They are so called because they originated among the followers of Mahāvīra himself. The *Sthānāṅga-sūtra* says as follows : (PP.468-469) :—

“When and after Lord Mahāvīra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul's extension, (3) the *Avyakta* doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage.”

87. The teachers of the above doctrines are named (1) *Jamali*, (2) *Tishyagupta*, (3) *Āshādhāchārya*, (4) *Āsāmītra*, (5) *Ganga*, (6) *Aulukya*, and (7) *Gōshṭha-mahīla*.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by *Aulukya*, a descendant of *Ulūka* (owl) *gōtra* called *Rōhaguptāchārya*, disciple of *Śrīguptāchārya*, a Jaina teacher, in the year 544 after the *Nirvāṇa* of Mahāvīra. As Mahāvīra is said to have attained his *Nirvāṇa* in B. C. 527, it follows that the *Aulukya* doctrine of six categories was founded in A. D. 17. The six categories, treated of in the *Aulukya* or *Vaiśeṣikadarśana*, as it is also called, are (1) *Dravya* (substance), (2) *Guṇa*, (quality), (3) *Karma*, (action), (4) *Sāmānya*, (universals) (5) *Samavāya*, and (6) *Viśeṣa* (speciality). The three categories are (1) *Jīva*, (Being), (2) *no-jīva*, (non-being) and (3) *Jīvājīva*, (intermediate between being and non-being).

89. The founder of the *Aulukya* or *Vaiśeṣika* system is called *Kānāda* in Brahmanic Sanskrit literature and nowhere is he known as *Rōhagupta* except in the Jaina sūtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, *Kānāda*, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the *Anuyōgadvāra-sūtra* of the Jainas says regarding the sects and sectarian practices inclusive of the *Kānādas* during the early centuries of the Christian era goes to show that the word *Kānāda* is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (*Kaṇas*) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the *Anuyōgadvāra-sūtra* Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the *Sūtra* dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as *Charakas*. They are so called, says the commentary on the *Sūtras*, because of their begging for food (*bhikshācharaṇa*) or of their eating while moving.

The second is *Chīrikas* who clothed themselves with rags found thrown out on roads.

The third sect is called *Charma-Khaṇḍikas* who covered their body with animal skins.

Bhikshāṭas (The text reads *Bhikshaudas*) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pāṇḍuranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kaṇas) gleaned from fields. They were known as Kaṇabhikṣhagrāhins or Kaṇādas.

Gôvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gôvratika life which, as described by Kālidāsa in the first Canto of his *Raghuvamśa*, Dilīpa lived while serving Vasishṭha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kālidāsa lived and wrote his poetical works at the court of Chandragupta Vikramāditya II, the Gôvratikas formed a conspicuous religious sect in India.

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means: "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future:—these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pāśhaṇḍas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vṛiddha-Śrāvakas or old Brahmanas formed a different sect.)

92. These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Déva, Nāga, Bhūta, Mukunda, and Āryā (a goddess like Durgā). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

93. Though the information furnished by the Jaina Sūtras regarding the early religious sects and the rise of the Vaiśēshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable; for the composition of the Sūtra texts themselves is not far removed from the epoch to which the Vaiśēshika system is assigned. The Nandi Sūtra which is one of the early Sūtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahāvīra.

94. In the *Gurvāvali*, Dinna is said to be the 14th teacher from Mahāvīra and about two generations earlier than Vajra, the 16th teacher in whose time Rôhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvāṇa of Mahāvīra. From this it follows that the Nandi-sūtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

95. Another reason in support of the antiquity of the Nandi and other sūtras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyakṣa, perception, and parôkṣa, non-perception, which teachers of almost all religions following the Vaiśēshika system of theory of knowledge have called Anumāna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parôkṣa instead of Anumāna, it follows that Anumāna or syllogism taught for the first time by Kāṇāda in India was either unknown to the author of the Nandi-sūtra or not acceptable to him. Hence it follows that the Nandi

Sûtra is a work written about the first or second century A. D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sûtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kāpāda.

(5) THE DATE OF BHĀMAHA, THE AUTHOR OF KAVYĀLANKĀRA.

96. Bhāmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kālidāsa and earlier than Subandhu, the author of Vāsavadattā. Bhāmaha seems to refer to Kālidāsa's Mēghadūta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets."*

97. In the last sentence Bhāmaha seems to justify Kālidāsa's device of making the cloud a messenger of the Yaksha in his Mēghadūta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love are naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sētubandha, Rāmadāsa (1652 A. D.) says that under the orders of King Vikramāditya, Kālidāsa wrote the Sētubandha in the Prākṛit language for Pravarasēna. King Vikramāditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasēna, one of the Vākāṭaka kings. It follows therefore that Kālidāsa flourished and wrote his works in the first half of the 5th century A. D. Bhāmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A. D. as there is reason to believe that he preceded Subandhu, the author of Vāsavadattā. Subandhu's version of the story of Vāsavadattā is quite different from that which Bhāmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lōkaśāstra-viruddha) concerning the conduct of a conqueror (Vijigīṣhu). The story of Vāsavadatta is as old as Patañjali, inasmuch as he refers to it in his commentary on Pāṇini IV 3, 57. One of the versions of the story based upon the Brī'atkathā is found narrated in Sōmadēva's Kathāsaritsāgara and it seems to be the Brī'atkathā version that Bhāmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chandamahāsēna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chandamahāsēna's soldiers and taken as a prisoner to Avanti where he married Vāsavadattā.

99. Bhāmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

* Bhāmaha's Kāvyaṭlankāra II, 41-44.

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu's version of the story of Vāsavadattā is not liable to such charges. If that work had existed in Bhāmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramāditya (i.e., Chandragupta Vikramāditya) in whose court Kālidāsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramāditya was a haven of poets and scholars like Kālidāsa, Bhāmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhāmaha may be presumed to have been earlier than Subandhu and a little later than Kālidāsa, as he refers to Kālidāsa and not to Bhāmaha.

101. There is also reason to believe that Bhāmaha was earlier than Daṇḍi for while Bhāmaha acknowledges no *dhvani* or suggestiveness as a source of poetical excellence and condemns such expressions as "The Sun has set, the moon has risen and the birds repair to their nests" to be a commonplace utterance devoid of poetical merit, Daṇḍi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. **The date of Vāchaspatimiśra.**—The author of Nyāyakaṇṭhikā, Nyāyatattvasamīkṣhā, Tatvabindu, Nyāyavārtika-tātparyatīkā, Tatvavaiśārādī, Bhāmatī, Sāṅkhyatattvakaumudī, Nyāyasūchinibandha and other works.

103. At the close of the Nyāya-sūchī-nibandha he gives the date of the completion of that work as follows:—

Nyāyasūchinibandho' sāvakāri sudhiyām mude ||

śrī Vāchaspatimiśrēṇa vasvanka-vasuvatsare ||

"This Nyāyasūchinibandha is composed for the pleasure of the learned by Vāchaspatimiśra in the year 898 (of Śālivāhana)."

104. Udayana, the author of Nyāyakusumānjali, Ātmatatva-Vivēka, and Tātparyapariśuddhi, a commentary on Vāchaspatimiśra's Nyāya Vārtikatātparyatīkā, mentions the date of the completion of his Lakṣaṇāvalī at the end of that work as follows:—

Tarkāmbarāṅka pramīteṣhv atiteṣhu śakāntatah |

varṣeṣhūdayanaś chakre subōdhām Lakṣaṇāvalim ||

"When 906 years after the end of the Śakas have elapsed, Udayana composed the Lakṣaṇāvalī easy to understand."

105. From this it follows that Udayana lived in A. D. 984 and that Vāchaspatimiśra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106. **The date of Kolachala Mallinathasuri.**—The famous commentator on poetical works of Kālidāsa and other celebrated poets.

107. Vaiśyavamśa-sudhārnava is one of the most interesting works written by Mallināthasūri under the orders of Rājādhirāja Rāja Paramēśvara Virapratāpa Praudhadēvarāya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravaṇik, Vaṇija, Vaṇi, Vyāpāri, Ūruja, Tṛitīyajāti, Svajātiyabhēdaja, Uttarapatha-nagarēśvaradēvatōpāsaka, found in an inscription in Kānchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komaṭi.

108. From this it follows that Mallināthasūri lived at the court of Praudha Pratāpa Dēvarāya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

109. A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakapatra grant of Dharasēna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśākha with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows :—

“While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasēna II which is practically identical with the Palitan grant of the same King of Sam. 252 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, viz., Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasēna II, the donor of the grant, is given. The beneficiary is a Brahman named Dēvadatta of Śaṇḍilya-gôtra and Maitrāyaṇa Śākhā. The property granted consists of a village named Bhaṭṭakapatra in the Northern part of Kaundīyapura in the Surāshtras. The grant was written by Skandabhaṭṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśākha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sūryôparāga).

Of Dharasēna II as many as twelve grants are known : seven of these are of Sam. 252 ; one of Sam. 269 ; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśākha in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era."

On the strength of Prof. Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājās, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A.D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, viz., the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A.D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archæological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrājaka Mahārāja's together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasēna II dated Vaiśākha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, viz., the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archæological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaiśākha in the 257th year counted from A. D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A. D. 318, 319, 320 or A. D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaiśākha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A. D. 318+257=A. D. 575.
2. A. D. 319+257=A. D. 576.
3. A. D. 320+257=A. D. 577.
4. A. D. 321+257=A. D. 578.

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows :—

A. D. 575.				1.	Days.
☉'s distance from node for century beginning	A.D. 575 is	..	23.76		
Do do do for odd year 75 is	..	11.06			
Do at first new moon is solar year 575 is	..	7.74			
Do do at Vaiśākha new moon do	..	29.53			
					72.09

As the distance of 72.09 days does not fall between 0-15.5 days or between 157.7—173.3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 218 cannot be the initial year of the Gupta Era.

A. D. 576.				2.	Days.
☉'s distance from node for century beginning	A.D. 576	..	23.76		
Do do for odd year 76	..	29.69			
Do at first new moon in the solar year A.D. 576	..	26.38			
Do Vaiśākha new moon	..	29.53			
					109.36

As this distance of 109.36 days does not fall between 0-15.5 or between 157.7—173.3 days, there was no solar eclipse on the Vaiśākha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577.				3.	Days.
☉'s distance from node for century beginning	A.D. 577	..	23.76		
Do do for odd year 77	..	48.33			
Do at first new moon in the solar year 577	..	15.48			
Do Vaiśākha new moon	..	29.53			
					117.10

As the distance of 117.10 days does not fall between 0-15.5 or between 157.7—173.3 days, there was no solar eclipse on the Vaiśākha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.				4.	Days.
☉'s distance from node for century beginning	A.D. 578	..	23.76		
Do do for odd year 78	..	66.96			
Do at first new moon in the solar year 578	..	4.59			
Do Vaiśākha new moon	..	29.53			
					124.74

As the sun was distant from node by 124·74 days and was not within a distance of 0-15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A. D. 578. Hence A. D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A. D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A. D. 200, 201, 202, 203, the 257th year from each of them would be:—

(1) 457, (2) 458, (3) 459 or (4) 460.

A. D. 457.	1.	Days.
☉'s distance from node for century beginning A.D. 457	..	65·68
Do for odd year 57	..	22·27
Do at first new moon in the solar year A.D. 457	..	23·16
Do Vaisakha new moon	..	29·53
		<hr/> 140·64

As this distance of 140·64 days does not fall between 0-15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question.

A. D. 458.	2.	Days.
☉'s distance from node for century beginning A.D. 458	..	65·68
Do for odd year 58	..	40·90
Do at first new moon in the solar year A.D. 458	..	12·26
Do Vaisākha new moon	..	29·53
		<hr/> 148·37

As the distance of 148·37 days does not fall between 0-15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaisākha new moon day in the solar year A. D. 458.

A. D. 459.	3.	Days.
☉'s distance from node for century beginning A.D. 459	..	65·68
Do for odd year 59	..	59·54
Do at first new moon in the solar year 459	..	1·37
Do Vaisākha new moon	..	29·53
		<hr/> 156·12

The distance here falls short of a day from 157·7. But there seems to have been an adhika Vaisākha here and accordingly the true Vaisakha new moon came 29·53 days later in that year. Hence

	Days.
Adding 29·53 we get	.. 185·65
Deducting 173·31 days from the above	.. —173·21
	<hr/> 12·34

As this distance of 12·34 days falls between 0-15·59 days there was certainly a solar eclipse on the Vaisākha new moon day in A. D. 459.

The late Dewan Bahadur Swamikannu Pillae who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaisākha and beginning Jyêshtha. (*Vide* his Indian Chronology 1st Edition P. 46.)

Again A. D. 460.	4.	Days.
☉'s distance from node for century beginning A.D. 460	..	65·68
Do for odd year 60	..	78·17
Do at first new moon in the solar year 460	..	20·01
Do Vaisākha new moon	..	29·53
		<hr/> 193·39
Deducting 173·31 days from this	..	—173·31
		<hr/> 20·08

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellāla Rāmaśāstri, Head Master of the Primary School in Basavanaguḍi in Bangalore City.

Telugu language and characters.

1. śrī Dakṣiṇāmūrtayēnamah | Harēr lilāvarāhasya daṁshṭrādaṇḍaḥ sa
2. pātu vaḥ | Hēmādri-kalāsā yatra dhātrī chhatra-śriyaṁ dadhau dak-
ṣiṇadēśa—
3. mandu Dēvarāja rājadhānivāru sakaladharmātu chēstū-vuṇḍagā—
4. Murike nāḍu anē dēśaamandu Vellālā ane agrāhāram Aśvapati—
5. rāyadattammana ā-paṭṭanamandu śrī Gurumūrti aṣṭa-siddhāntālu
6. guṇākāraṁ bhāgākāraṁ mēruprastāraṁ chēsēndku. Āśvalāyanasūtra
7. Bhāradvājasagōtra triyārshēya Vellālavāru anēyuṇṭi pēru
8. Yallajōsyalu ani avatāraṁ chēsi panchāgaṁ guṇiyinchi sakala-
9. dēśalakū pampistū vuṇḍiri ā vaṁśaṁlōgā Appājyōsyulanēvāru
10. Aśvapati Gajapati vāri virōdham vella dēśa-kshōbhama-ayyi Kōlālaku
11. vachhiri svasti śrī Vijayābhūdaya Sālivāhanaśaka varuṣaṁbulu 1474
12. agunanēti Raudri nāma saṁvatsara Mārgasira śu 13 Sōmavāram nāḍu
13. vochehi yisthāṁlō nilchiri | ādau Śambhuṁ namaṣ-kṛtvā Yallayāryā-
14. bhidaṁ gurum | śrīmat Vellālā vaṁśasya charitaṁ vachmi sāmpratam
Vellālā
15. vaṁśa vistāraṁ viśēshēṇa nivēditum | Brahmaivēkō samarthhas syāt
16. nānyōsti bhuvī kaśchana | Vellālā-nagara-kshētrē Vēda-śāstra-viśāradāḥ |
17. sarvē Gaṇita-śāstrajñāḥ sarvē yajnēshu dikṣhitāḥ | tēshāṁ santāna-
18. vistāraṁ kō vā varṇayitum kshamah | vellālā-nagarāt pūrvam Appājyōsyā-
19. bhidō mahān | Vēda-Vēdānta-tatvajñō Jyōtiś-śāstrasya sāravit |
20. Kōlāhalapuram prāptaḥ sakuṭumbō mahā-yaśāḥ | Tamme-
21. gauḍākhyā bhūpālō Sugutūru-kulōdbhavah | svāśrayam
22. grāma sampathim paurōhityam purasya cha | pradāya bahumānēna pā-
23. layāmāsa tam prabhuḥ | tasya putraḥ Pedda-Tirumaladaivajnaḥ Pinnatiru-
24. malakōvidaḥ | Pāpa Tirumaladaivajnaḥ sarva-siddhānta-pāragah Appā-
25. jyōsyulavāri pedakomārlu Peda Tirumalajyōsyulu Pinna Tirumala-
26. jyōsyulu Pāpa Tirumala jyōsyalu yī mugguru komārlutō
27. kūḍā Kōlālālō konni dinālu vuṇḍiri Appājyōsyulavāru
28. Peda Tirumala-jyōsyulunu vēmāḍina pilchukōni punaḥ Vellālā-A-
29. grahārāniki pōyiri pinna Tirumala-jyōsyuluavāru Pāpa Tirumala-
30. jyōsyulavāru vubhayatralū Kōlālā-sthāṁlō sāmṭādinchina
31. mirāṣilunu anubhavitū sukhanga vunnḍiri.

Note.

This records the history of some Vellālā Brahmans noted for their knowledge in Astrology and Astronomy. One Appājyōsyā, a descendant of the Vellālā family in

Murukināḍ Province is said to have arrived at Kôlâr leaving Vellâla-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Sugutûr Tammaya, a paḷyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgaśira in the year Raudri, Śaka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

2.

Copper plate grant of Kôlâr Chettis dated Śaka 1628 in the possession of the same gentleman.

Size 9"×7".

One plate.

Kannada language and characters.

(Front).

1. svasti śrī Vijayābhyudaya Śālivāhana śa-
2. ka varushaṅgaḷu 1628 neya Vyayanāma samvatsa-
3. rada Pushya su 15 lu svasti samasta-nijanāmānkita-
4. mālīkāpraśasti-sahitarāda śrīmat Gaṇeśvara Gaurê-
5. svara dēvara divya-śrī-pāda-padmārādhakarāda abhi-
6. nava Jambūdvīpa pāpa-nirōharaṇa ghaṭō-
7. pēta suvarṇa Indirāmandiravāda prithivige
8. puṇya-kshētravāda parama-pavitra-sthānavāda A-
9. yyāvali mukhyarāda Śālumūle samastarāda
10. Pruthiviseṭṭi Rāyana mantri Bhāskaranna moda-
11. lāda Kolālapēṭṭe Parvatamalla-seṭṭravarā Mudan-
12. ṇa-seṭṭru Dēsamudre Puṭavīraya modalāda sthāla-
13. parasthāla ayivattāru-dēśada mahānāḍinavarū
14. naṇṇā paurohitarādantā Āśvalāyana-
15. Sūtrarāda Rukhchākhādhyāyārāda Bhāradvā-
16. josagōtrarāda Appājōsyara naptrarāda Bu-
17. chana bhaṭṭara pautrarāda Rāmēśvara-sōmayā-
18. jigāla putrarāda Vellāla Sūrya-Nārāya-
19. ṇa bhaṭṭarige barasi koṭṭa dāna-Śāsana-
20. kramav-entyendare nīvu namma dēśakke paurohita-
21. rāda kāraṇa nīvu dēśake tīḷahi koḷalāgi
22. nimige māḍi koṭantā anna-svāstyā-nirṇa-
23. ya māḍi koṭṭudu naṇṇa Kolāladapēṭe-
24. ge bāhantā māmūle hērugalu nava-
25. dhānya modalāda dinasuvāri dhānyada na-
26. ḍe 1 vandake paḍi ½ arepaḍi hoḷu meṇasu
27. kabāda modalāda dinasu naḍe 1 vandake
28. se 7 navuṭāku bella sakkare huṇuse haṇṇu
29. naḍe 1 vandake sē ½ ardha sēru yaṇṇe tu-
30. pa hogesopu dinasuvāri naḍe 1 kke se pāvu sa-
31. rāphara angaḍi 8 eṇṭu divasake du ¼ van-
32. du rūpāyī-prakāra sahiranyōdakadāna-
33. dhārāgrahitavāgi trikarāṇa-Śudhiyāgi
34. trivāchakavāgi koṭu idhēve nimma pu-
35. ṭṭa-pautra-pārampariyavāgi ā-chandrākka-
36. sthāyavāgi anubhavisikoṇḍu namma dēśa-

Archl. Rt.

37. ke dharma sêrisikoṇḍu sukhadallu yiha-
38. du yendu barasikoṭa dānadharma-śāsana
39. yidake sākshi sūrya-chandrādigaḷu yivara samma-
40. tadindā baradāta dēsa sānabhāga Bayicharasa-
41. yana komāra Nāgapanu || sva-dattāddvigunaṃ pu-
42. nyam paradāttānupālanam | paradattāpahārēna sva-
43. dattam nishphalam bhavēt | dānat pālanayōr madhyē
44. dānāchrēyōnupālanam | danātsvargam avā-
45. pnōti pālanāt Achyutam padam ||
46. Kōlālada pēṭe Parvata Malli seṭṭaravara voppita.

Note.

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kōlār and payable to Sūrya-nārāyaṇabhaṭṭa. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Śaka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK.

On a piece of stone found in a ruined well, two miles to the east of the village Vartūr, in the Hobali of Vartūr.

Size 3'—2"×4'—6".

Kannada language and characters.

1. Sarvadhâri- samvatsara Chaitra-suddha
2. Pādya Brahavâradandu śrī Gangâ-
3. dhara-dēvara dipârâdhanega endu
4. Rāmasetṭiyara Lakhsasetṭi Iśv-
5. rārpaṇavâgi dāna māḍi koṭṭu-
6. du ½ hattu koḷaga hola ida-
7. nâr obbarû keḍisal āgadu śrī Gan-
8. gādhara dēvara divya śrī pādavē śara-
9. ṇu śrī.

Note.

This inscription registers the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of maintaining a light before God Gangādhara, by Lakhsasetṭi, son of Rāmasetṭi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâri.

The date is not verifiable.

4.

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Araḷasandra in the Hôbali of Bêgûr.

1. svasti Śrīpurusha mahârâ-
2. jâdhirâja paramêśvara bhaṭā-

HASSAN DISTRICT.

6.

BELUR TALUK.

Copy of a sannad in the possession of Subbanâchârya, son of Koṇḍi Nârâyana-chârya, Bêlûr.

Kannâḍa language and characters.

Kṛishṇarâjavadêyaravaru

Śrîmukha sam rada Jyêshṭha bahula 6 llu śrîmatu Kṛishṇarâjakatte Âmila Lakshminâraṇaiyyanige barsi kaḷuhida nirûpa adâgi- tâlku majakûru paiki Chandamagere hôbaḷi Mattigôḍugrâmada agrahârada Tangale Narasimbhaṭṭa Vâsudevabhaṭṭara Narasuhvabhaṭṭa Râmachandrabhaṭṭa muntâda hadimûru jana vṛitti vanta brâhmaru hujûrige bandu arikemâḍikonḍaddu sadari agrahârada grâmadu pûrvârabhya kachêri-tâkêti-prakâra jôḍige naḍedu baruttâ idhe Prajôtpatti sam | radalli Kṛishṇarâjakatte-kâlve agrahârada yalle-bhûmiyalli banda kâraṇa kelavu beddalu bhûmi yiddaddu bhattada gadḍege sâguvaḷi âddarinda idaralli huṭṭuvali-yâda bhattada paiki raitara hissekke ardha hôgalâgi bâki ninta ardha bisse bhattavannu sarakârakke dâkhal mâḍi koṇḍaddarinda tâvu koḍatakka jôḍi aivajige luksânu âgi tamma jîvanakkû mârگا yilladahâge âguttâ idhîtendu śrutapaḍisiddarinda yî bagye agrahârada grâmada Prajôtpatti sam | rada huṭṭuvali lekha tarsi parâmbarsi appaneḷkoḍsi yiruva vivara

13°3½ ainu suvarṇâdâya sâyar bâjê bâbu vagaire 62°¼ 3¼ vârada paiki huṭṭuvali

2½·4½ beddalu bhûmi huṭṭuvali âddu

59½·4½ yî kâlve kelagina gadḍeyinda huṭṭuvali âda bhatta Kṛishṇarâja kham 74½·4½, kke dara khaṇḍuga gu ½·3 . . .

62½·3 ¼

76°2½ Khanṭhîrâyi 76 varahavû

yaraḍu haṇa mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâḍi biṭṭaddu gu 31°2½ mûvattondu varahavû yaraḍu haṇa mûruvîsa hôgalâgi bâki sarakârakke jôḍi tegedukoḷḷatakkaddu sâbaku kachêri tâkîti prakâra koḍutta yiddaddu gu 29½ hâli kâlueyalli nîru bandu beddalu bhûmiyu gadḍege hâli sâguvaḷiyâgi jâsti huṭṭuvali âda bagye jôḍi makarûru gu 15½ ubhayam jôḍi kam. gu. 45°. nalavattaidu varahâvû makarûru mâḍi yiruvaddarinda Âṅgîrasa-samvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavannu brâhmara vaṣa-mâḍi sadari kaṭṭu-mâḍisi yirô prakâra varsha-pratiyallû jôḍi-haṇavannu yâva bagyû sarakârakke tegadukoḷḷuttâ yî grâmakke biṭṭi bēgâri muntâgi yâvabagyû upadra mâḍade sarâgavâgi naḍasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvaḷi mâḍsi bēkâda phalavannu mâḍikonḍu sarakârakke sallatakka jôḍi-haṇavannu koḍuttâ bâki-nintaddaralli tamma jivana-mâḍikonḍu sarakârada śrēyassu prârthane-mâḍikonḍu sukhadalli yiruvudu varshapratyallû sâdâ sanadina nakalannu śirastedâra lekhakke barsi assalannu Tangale Narasimbhaṭṭa Râmachandrabhaṭṭana vaṣakke hindakke koḍuvudu târiku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kaṇṭhîrâyi nalavattaidu varahâ varsha ondakke jôḍi tegadukoḷḷu grâma naḍsikonḍu baruvadu śrî Kṛishṇa yendu Kannâḍa aksharadalli mahârâjaravara baraha idhe.

Paivastike Âshâḍa śudha 14 Sômaṇvâradallu.

Note.

This is said to be a copy of a sannad issued by Kṛishṇarâja Voḍeyar III, King of Mysore.

It records that Tangale Narasimhabhaṭṭa, Vāsudēvabhaṭṭa's son Narasimhabhaṭṭa Rāmachandrabhaṭṭa and other owners of *vrittis*, in the *āgrahāra* village Mattigaṭṭa in Chandamagere hōbali, Krishṇarāja kaṭṭe taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Krishṇarājakaṭṭe which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hannas 3 visas to 45 varahas remitting the balance of 31 varahas 2 hannas and 3 visas for the benefit of the owners of the *vrittis* and ordered Lakshmināraṇaiya, Amil (Amildar) of Krishṇarājakaṭṭe to collect the assessment at the new rate from the year Āngirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhaṭṭa and Rāmachandrabhaṭṭa, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the singature of the King as śrī Krishṇa. The name of the *munshi* who drew up the sannad is stated to be Subbarāv.

7.

Copy of another sannad in the possession of the same Subbannāchār of Bêlūr.

Kannada language and characters.

Śrīkanṭhāchyuta-Padmajādi-divishad-vaktrōdgha-tējaśchha ṭa - sambhūtāmati-bhishana-praharāna-prōdbhāsi-bāhāshaṭkām | garjat-sairibha-daitya-pātita-mahā-śūlām trilōki-bhaya prōnmātha vrata dakshitām bhagavatīm Chāmunḍikām bhāvayē | nidānam siddhinām nikhila-jagatām mūlam anagham pramānam lōkānam prānaya-padam aprākṛita-girām | param vastu śrīmat parama-karunā sāra bharitam pramō-dān asmākam diśatu bhavatām apyavikalam | Harēr Līlāvarāhasya damṣṭrā-danḍas sa pātu naḥ | Hēmādri-kalaśā yatra dhātri chhatra-śriyam dadhau | namas tēstu Varāhāya līlayōddharatē mahim | khura madhya gatō yasya Mēruḥ kaṇaka-nāyatē | pātu trīṇi jaganti santatam akūpārād dharām uddharan kriḍā-kṛōḍa-kaḷēbarah sa bhagavān yasyaika-damṣṭrām kurē | Kūrmah kandati nālati Dvirasanah patranti digdantinō Mēruḥ kōśati mēdinī jalajati vyōmāpi rōlambati |

svasti śrī vijayābhyudaya Śālivāhana-sāka varshaṃgaḷu sanda vartamāna Vikṛiti-samvatsarada Āshāḍha śuddha 15 Mangalavāradallu Ātrēyasa-gōtra Āśvalāyana-sūtra Rik-chhākānuvartigalāda Immaḍi-Krishṇa-rāja--Voḍayaravara putrarāda Chāmarāja-voḍayaravara putrarāda śrīmat samasta-bhūmaṇḍala maṇḍanāyamāna nikhila-deśāvatamsa Karnāṭaka janapada sampadadhishtānabhūta śrīman Mahīśūra mahā-saṃsthāna madhya dēdīpyamānāvikala kalānidhi kula kramāgata rāja kshitipāla-pramukha nikhila rājādhirāja mahārāja chakravarti maṇḍalānubhūta divya-ratna-simhāsanārūḍha śrīmad rājādhirāja rājaparamēśvara prauḍhapratāpā pratima vīra-narapatibirudentembaragaṇḍa lōkaikavīra Yadukulapayaḥpārāvāra-kaḷānidhi-śaṅkha chakrāmkuśa kuṭhāra makara matsya śarabha sālva gaṇḍabhēruṇḍa-dharaṇīvarāha hanūmad garuḍa kaṇṭhīravādyānēka birudankitarāda Mahīśūra śrī Krishṇarājavoḍayaravaru Vādhūla-gōtra Āpastambasūtrada Yajus śākhādhāyigalāda Krishṇamāchāryara putrarāda Rangāchāryara putrarāda Bêlūru sthālada Kandāḍe-Bhāshyakārarige barasikoṭṭa bhūdāna-sādhana kramaventēndare namma mātā-pitru-gaḷige śāśvata puṇya lōkaikavāsa sidhyarthavāgi Bêlūr tālūku Ponnātapurada-hōbali

Chikkammanahalli-grāmada paiki hadinenṭu-varahada gadde bhūmi hadinenṭu varahada beddalū bhūmi ubhayam kaṇṭhīrāyī mūvattāru varahada bhūmiyannu Vādhūlagōtrada Āpastamba sūtrada Yajus-śākhādhyayigalāda Kṛishṇamāchāryavarava pautrarāda Rangāchāryara putrarāda Bêlūru-sthāḷada kandāḍe-Bhāshyakārarige Ātrēyagōtra Āśvalāyana-sūtra Rik-śākhānuvartigalāda Immaḍi Kṛishṇarāja-voḍayaravara pautrarāda Chāmarāja-voḍayaravara putrarāda śrīmat samasta-bhūmaṇḍala-maṇḍanāyamāna nikhila dēśāvatamsa Karnāṭaka janapada sampadadhishtānabhūta śrīman Mahīśūra samshtānamadhyā dēdīpyamānavikala kalānidhi kula kramāgata Rāja kshiti-pāla pramukha nikhila-rājādhirāja Mahārāja chakravarti maṇḍalānubhūta divya-ratnasimhāsanārūḍha śrīmadrājādhirāja rājaparamēśvara prauḍhapratāpāpratima vīra narapati birudentembaragaṇḍa lōkaikavīra Yadukula payahpārāvāra-kalānidhi śāṅkha chakrāṅkuśa kuṭhāra makara matsya śarabha sālva gaṇḍabhēruṇḍa dharaṇivarāha hanūmad garuḍa kaṇṭhīravādyanēka birudānkītarāda Mahīśūra Kṛishṇarāja-voḍayaravarū dhāreyaneredu koṭṭevāda kāraṇa ī bagye sadari grāmadalli nīvu voppi-da baḷi sadari mēre gadde beddalū saha kaṇṭhīrāyī mūvattāru-varahada bhūmiyannu viṅgāḍiśi chaturdikkigu Vāmanamudre śīlāpratishṭhe māḍisi koṭṭu yī bhūmiyalle chatussimā vaḷagaṇa soppinatōṭa tippehaḷla śrīgandha horatāda maravaḷi-phāḷavṛi ksha muntāda-ā-sakala-svāmyavannu nimma svādhīna-māḍi ī Vikṛiti samvatsarada rabhaya nimage ī bhūmiyannu nirupādhika sarvamānyavāgi putra pautra pāram-paryavāgi nirupādhika sarvamānyavāgi putra pautra pāram-paryavāgi naḍasikoṇḍu baruvante tāllūku majakūru āmīlarige sannadu appaṇe koḍisiruvaddarinḍa yī mūvat-tāru-varahada bhūmiyannu nīvu nimma putra-pautra-pāram-paryavāgi nirupādhika sarvamānyavāgi anubhavisikoṇḍu baruttā namma śrēyah-prārthaneyannu nīrantara-dallū māḍuttā sukhadinda yiruvudū bhūmiyalli chatuś-simā-vaḷagaṇa nidhi-nikshēpa-jala-taru-pāshāṇa-akshīnāgami-siddha-sādhyagaḷ emba aṣṭa-bhōga-tējas-svāmyagaḷu-nimage salluvadu yillinda munde yī bhūmiyū nīvu māḍuva ādhi kraya dāna parivartane gaḷ emba vyavahāra-chatuśṭayagaḷigū yōgyavāgi salluvudendu Ātrēyas agōtra Āśvalāyanasūtra Rik-śākhānuvartigaḷ āda Immaḍi Kṛishṇarājavaravaḍeyaravara pautrarāda Chāmarājavōḍeyaravara putrar āda śrīmat samasta-bhū-maṇḍala-maṇḍanāyamāna nikhila dēśāvatansa karnāṭaka-janapada-sampad-adhishtānabhūta śrīman Mahīśūra-mahā-samsthāna-madhyā-dēdīpyamānavikala-kalānidhi-kula-kramāgata Rāja-kshiti-pāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍatānubhūta divya-ratnasimhāsanārūḍha śrīmad rājādhirāja rājaparamēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara-gaṇḍa lōkaika-vīra yadu-kula-payah-pārāvāra-kalānidhi śāṅkha-chakrāṅkuśa-kuṭhāra-makara-matsya-sarabha-sālva-gaṇḍabhēruṇḍa dharaṇivarāha-Hanūmad-Garuḍa kaṇṭhīravādyanēka birudānkītar āda Mahīśūra Kṛishṇarājavaravaḍeyaravarū Vādhūlagōtra Āpastambasūtra Yajus-śākhā dhyāyigaḷ āda Kṛishṇamāchāryara pautrar āda Rangāchāryara putrar āda Bêlūru-sthāḷada Kandāḍe Vēdamūrti Bhāshyakārarige barasikoṭṭa bhū-dāna-sādhana vahi ī āditya-chandrā vanilō nalaścha dyaur bhūmir āpō hṛidayam yamaś cha ī ahaś cha rātrīś cha ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam || 1 || sva-dattātaddvi-guṇam puṇyam paradattānupālanam ī paradattāpahārēṇa sva-dattam nishphalam bhavēt || 2 || sva-dattā putrikā dhātrī pitridattā sahōdarī ī anya-dattā tu mātā syād dattām bhūmim parityajēt || 3 || sva-dattām para-dattām vā yō harēta vasundharām ī shashṭhir-varsha-sahasrāṇi viśṭhāyām jāyatē krimih || 4 || madvamśajāḥ paramahīpati-vamśajā vā yē bhūmipās satatam ujvala-dharma-chittāḥ ī mad dharmam ēva satatam paripālayanti tat-pāda-padma-yugaḷam śīrasā namāmi || 5 || batārikhu 6 nē māhē July san 1803 ne yisavi khatta Aramane Subbrāya munashi hujūru Puranūru sadari appaṇe koḍisiruva mērege gadde beddalū saha Kaṇṭhīrāyī mūvattāru varāhāda bhūmiyannu nīvu nimma putra-pautra-pāram-paryavāgi sarvamānyavāgi nirupādhikavāgi anubhavisikoṇḍu iruvudu ruju *Śrī Kṛishṇa*.

Note.

This like the previous number, is said to be a copy of the sannad granted by King Krishnarâja Voḍeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Châmuṇḍi and Varâha found in the sannads of the King Krishnarâja Voḍeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâḍa Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Krishnamâchârya by King Krishnarâja Voḍeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Âshâḍha in the year Vikṛiti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Âmil of Bêlûr.

8.

On a Viragal lying in the sluice of Vishṇusamudra Tank at Bêlûr.

Size $4\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannaḍa language and characters.

1. svasti śrîmat (ma) hâmaṇḍalêsvara tribhuvanamalla Taḷa-
2. kâḍu Kongu Nangali Banavâse Hânungalu-gonḍa bhujabaḷa-Viraganga
3. Pratâpa-Hoysaḷa śrî Nârasinghadêvaru Dôrasamudrada nele-
4. viḍinoḷu suka-sankatâ-vinôḍadi pritvirâjyam-geyuttamire Kâlpetṭi-
5. daṇḍâdhipati âtana manônuvallaḷhe Boppave-dannâyakitiya ma-
6. ga Ankeya Taḷigenâḍa Vasudhâreya kâḷegadoḷu kâdi palâra-
7. n iṛḍu Suralôka-prâptanâḍa ll Sô(vase) ṭṭiyaru Bameyasâ-
8. haṇi Haḍava . . . yana vallabhati Vayei-
9. ru Vikâri-samvatsaradalu ni-
10. lisi
11. daru

Note.

This viragal records the death of a warrior named Ankeya, son of Kâlṣatti Daṇḍâdhipati and his wife Boppave Dannâyakiti, in a battle at Vasudhâra during the reign of Hoysaḷa king Nârasingadêva at Dôrasamudra and the setting up of a viragal in memory thereof in the year Vikâri, by Vayeriu (), wife of Haḍavaya, and Bameyasânaṇi, and Sôvaseṭṭi.

9.

At the village Chinṇênahalli, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân.

Size 1'—6"×8".

Kannaḍa language and characters.

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâḍa naya-
3. ka Timmanagauḍanu mâḍida
4. dharama śrî Râma.

Note.

This records the setting up of the god by Timmanagauḍa, Chief of Udharenâḍ on the 10th lunar day of the month Mâgha in the year Chitrabhânu.

At the village Sambhuganahalli in the same hōbali of Bêlūr, on a stone set up at the old entrance of the village.

Size 3'×5'.

Kannaḍa language and characters.

1. śubhamastu
2. namas tunga-śiraś-chumbi-chandra chāmara-châravê l trai-
3. lôkya-nagarârambha-mûla-stambhâya Śambhavê ll svasti-śrî Jayâbhyudaya Śâlivâ-
4. hana-śaka-varusha 1581 neya Vikâri-saṃvatsarada Kârtika śu 15.
5. śrîmat parama-hamsa-parivrâjakâchâryatvâdyanêka-guṇagaṇa-sampannarâ
6. da Vyâsarâyara simbhâsanâdhipatigalâda Lakshmî-Nârâyana-tîrtha-śrîpâdam
7. gaḷa karakamala-saṅjâtarâda Raghunâtha-tîrtha-śrîpâdam-gaḷige śrîmad râjâdhi-
8. râja râja-paramêśvara śrî vîra Śrîrangarâya-mahârâyarayyana-
9. varu Navila-nâḍa-râjyadali prithivî-sâmrâjyamanâluttamire Atrigôtrada Âpastamba-
10. sûttrada Yajuśśâkhâdhyâyigalâda Âravîti Râmarâja-Rangapparâjaravara putrar âda
11. Gôpalarâjaravara putrar âda śrîmad râjâdhirâja râjaparamêśvara
12. śrî-vîra-pratâpa Śrîrangarâya mahârâyariya (na) varu Tagarê-nâḍa Nâligeyahalli-simeya Sambu-
13. ganahalli grâmavanu śrî-Râmachandra dêvarige yî tathâ-tithi puṇya kâlādali sahiranyôdaka-dâna-dhârâpû
14. rvakavâgi prityarthavâgi
15.
16.
17.
18. yidakke sâkshigalû

Note.

This inscription records the gift of the village Sambhuganahalli in Nâligeyahalli-sime in Tagare-nâḍ by Vijayanagar king Śrîrangarâya, son of Gôpalarâya and grandson of Âravîti Râmarâja Rangapparâja for the service of god Râmachandradêvaru in the matt of the Mâdhva guru Raghunâthatîrtha-śrîpâda, disciple of Lakshmînârâyana tîrtha-śrîpâda, head of Vyâsarâya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikâri, 1581 of Śaka era and corresponds to 20th October, A. D. 1659. The date is not verifiable.

At the village Suggalûr, in the same hōbali of Bêlūr, on the pedestal of the image in Basavaṇṇa temple.

Kannaḍa language and characters.

1. śrî śrî svasti śrîmatu pra
2. pa-Chakravarti pritvisva
3. nu Hoyisaḷa vîra Nara-
4. sihva Dêvarasaru Dô-
5. rasamudradali prithuvirâ-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-samvatsarada
8. Āshāḍha sudha 10 va ll Mālya-
9. nāḍu-muvatara mūlastāna
10. Haḷēyabiḍina kalē dēvara
11. stānika Vira Rāmayyana maga
12. Kālayyanu ā Kaledēvaraha-
13. ḷi Sigalūra sidhāyava
14. ārakārakke (?) dharmava kiḍisi
15. kārū (?) sūregomballi ā

(On another side).

16. Kallayanu kelasamāḍi-koṇ-
17. ḍu dēvalōka-prāpitanāgi dharmā-
18. vanu dharisidanu adake naṭa kam-
19. ba yi-dharmake ār aḷahida-
20. ru Gangeya taḍiya-
21. li kavileya kondaru
22. mangaḷa mahā śrī

Note.

This inscription records the death of a person named Kallaya, son of Vira Rāmayya, Manager of the temple of god Kaledēvaru in the village Haḷēyabiḍu in Mālyanāḍu, Thirty district in the reign of Hoysaḷa king Nārasimhadēva. He seems to have died in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *siddhāya* (quit-rent) due for the village Sigalūra, the property of the temple of God Kaledēvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaḍḍavāra 10th lunar day of the bright half of Āshāḍha in the year Vishu, 1204 of Śaka era. Śaka 1203 is Vishu and 10th lunar day of the bright half of Āshāḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vaḍḍavāra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12.

On a stone set up in the *virara-guḍi* shrine below a fig tree in the same village, Suggalūr.

Size 3' × 1½'.

Kannaḍa language and characters.

1. svasti śrī Tribhuvana malla Nārasingha-
2. dēvaru avara kārya-
3. ke kartarāda navaru
4. Mālyanāḍa Suggalūra Tammaga-
5. vuḍa
6. ra kaṭe namma
7. yaraḍu vā
8. ḷadoḷu nāvu ninage

Archl. Rt.

9. Baṇṭuga vaḷi
10. gi koṭṭevāgi ā
11. dharmavanu koṭṭa mānya
12. ninage yī rādarū
13. Rāmana maga Tammagavuḍa-
14. ge nettarakoḍagiyāgi ko-
15. ṭṭa mānyada hola.

Note.

Several letters in this inscription have become effaced. It seems to record the grant in Baṇṭugavalli of some land as *nettaru-koḍage* (grant in memory of fallen heroes) to Thimmagauḍa, son of Rāma, of the village Suggalūr, in Mālyanād, in the reign of the Hoysala king Nārasingadēva.

13.

On a vīragal set up to the right of the Īśvara temple in the village Airavalli in the same hōbali of Bêlūr.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannāḍa language and characters.

1. svasti śrīman-mahā-maṇḍalēsvaram Tribhuvanamalla
2. Taḷakādu-Kongu-Nangali-Banavāse Hā
3. nungallu-goṇḍa bhuja baḷa vīragangan asahāya-sū
4. ra sanivārasidhi giridurgamalla chaladankarāma
5. nissanka-pratāpa Hoysala Viraballāla dēvaru
6. śaka varusha 108 nē Kilaka-samvatsarada
7. Vaiśākha sudha 10 Maṅgaḷavāradandu Aggaḍala Ayi
8. ravaḷiya gaḍiya kālagadalli Bama-gavunḍanum
9. Biḍiganum Ammanum Aggaḍalavaroḍane kādi
10. yōdhara Kāḷaya Guḍagaunḍanoḷagāḍavaru
11. kādi sattu Suralōka-prāptarādaru Ma-
12. daruḷiya.

Note.

This records the death of warriors Kāḷaya, Guḍagaunḍa and others in fighting on the side of the village Aggaḍalu in a boundary dispute between the villages Aggaḍalu and Ayiravalli against their opponents Bamagaunḍ, Biḍiga, and Amma in the reign of Hoysala king Nārasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśākha in the year Kilaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kilaka in the reign of Hoysala kings of the name Nārasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14.

At the village Toḷalu in the hōbali of Arehalli, on a vīragal at the village entrance.

Size $5' \times 4'$.

Kannāḍa language and characters.

1. svasti śrīmatu uttama
2. bisageya āraneya Aṅgirasamva-
3. tsara svasti śrīmatu Biṭṭiyagavunḍa-si
4. reya sasiyira āluttamirddalli I-

Errata.

REPORT FOR 1927.

Page 42	Line 34	read Ballâla for Narasimha.
„	„ 37	„ and „ 1170.
„	„ 38	„ Ballâla „ Narasimha.

5. bija-gavunḍa
6. turugālagadi sattam
7. (Letters are completely worn out)
8.
9. Nāchiya Bûtayanu jitarayanu paro-ksha-vinaya-mum
10. gedu kallaririsida ll Sindha-gavunḍa gāvunḍi Āchana-Āchariya
11. Benubbommeyagyeda

Note.

This viragal records the death of Ibijagaunḍa in fighting for the defence of cattle during the Governorship of Biṭṭiyagaunḍa over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nāchiya, Bûtaya and Jitarāya, as also by Sindhagaunḍa's wife. The engraver of the record is named Benu Bommeya, son of Achannāchāri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

15.

At the same village Tolalu, on a stone lying in the coffee estate of Virāchāri.

Size 4½' × 3'.

Kannaḍa language and characters.

(Lines 1—8 have been effaced).

9. kambu-kandhare keḷeyabbarisi Viraganga Poyisa-lagam
10. pempa-navadyu vinayārka-Po
11. yisaḷa-janapam māḍi ll Śrī Vardhamāna-svāmi-
12. gaḷa dharma-tīrtham pravartisuvali Gautamasvāmigaḷim Bhadra-bāhu-svā-migaḷi-baḷi
13. Push-padanta-Bhaṭṭārakari Mēgha-chandra
14. śrī Mūla-sangha-
15. da Belaveya Abhayachandra-panḍitargge Vinayāditya Hoyisaḷa dēvaru śakavarsha 983 Śubhakrit-samvatsarada
16. uttarāyana-sankramaṇada dānārthadēmaṇṇa dhārāpūrvakam koṭṭa adarkke tere ha
17. ṇa-vay du haṇa-vāra-bhattadi Dēvara charupige yippatta-yaraḍu salageya dhārā-pūrvakam māḍi
18. biṭṭa datti Tolalahalliya Muddagaunḍanu-Tippagaunḍanu vuratenkalu yira-bhugāmva-Hora
19. geriya (?) mūdāṇa-bhūmi Bigguḍḍeya bhūmiya Abhaya-chandra-panḍitarige dhārā-pū-
20. rrvaka-māḍi biṭṭaru i-dharmavan avanobbanu

Note.

Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarāyana- sankramaṇa by the Hoysala king Vinayāditya to the Jaina guru Abhyachandrapaṇḍita of Belave, belonging to Mūla-sangha and a spiritual desendant of the gurus, Gautama, Bhadrabāhu, Pushpadanta and Mēghachanda. It is further stated that the land granted had to pay a sum of five haṇas as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrapaṇḍita by Muddagaunḍa and Tippagaunḍa of Tolalahalli.

The inscription is dated the uttarayâna-sankrânti day of Śāka year 983 Subhakrit. Śāka 984, the succeeding year is identical with Subhākrit and corresponds to A. D. 1062. The date is not verifiable.

16.

On a stone lying in the same coffee estate of Virāchāri at the same village Toḷalu.

Size 4'—0"×2'—9".

Kannāḍa language and characters.

1. svasti śrīman mahā-maṇḍalēsvara
(Some lines have disappeared here) Tribhuvanamalla Talakā-
2. ka-māḍi biṭṭandu
3. naḍasuviri
- 4-7. (lines are worn out)
8. svasti-śrīmatu Toḷala basadigenāḍu . . .
9.
10. Hiriya Mudda ganuṇḍa . . . ganuṇḍa Bilaga
11. vuṇḍa Vūluva-naḍa . . . vuṇḍa vūrayvar okkala
12. uttarāṇa sankrāntiyandu Navilū-
13. ram Nēmichandra-panḍitarggē dhārā-pūr-vakammāḍi-kotṭaru ā-
14. Navilūroḷage āvanāgi-badukuvavanu . . . hana
15. vendu hiḍisidava . . . hannondu
16. taleyam narakadalliḷivaru. Gangeyataḍiyali kavīle-
17. yam Brāhmaṇaram-noysida phaḷaman eyduvaru
18. sva-dattam parā-dattam vā yō harēta vasundharām śa-
19. shtir varsha-sahasrāṇi viśṭhāyām jāyate krimi ll

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nēmichandra-panḍita for the services in the Jaina Basti at Toḷalu by Hiriya-muddagaṇḍa, Biligaṇḍa, the fifty-two residents of the village, on the holy occasion of uttarayâna-sankrânti. Then follows the usual imprecation. No date is found.

17.

At the village Hallumiḍi, in the hōbali or Nāraṇāpura, on a vīragal set up in front of Īśvara temple.

Size 4½'×2'.

Kannāḍa language and characters.

1. svasti-śrī-Vejayābhyudaya śakavarsha 1140 ne Yī-
2. svara-samvatsarada-Pusya śuddha 13 Ā dandu
3. Ballayana maga Doreyana Bīragalla Bomeya-sā
4. haṇiya Maravūra . . . ḍisda pratishṭhe margaḷa mahā śrī śrī

Note.

This records the setting up of a vīragal by Bomeyasāhaṇi at the village Maravūr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyēṣṭha in the year Īśvara, Śāka, 1140. Śāka 1140 is identical with Bahudhānya but the preceding year is Īśvara, A.D. 1217.

CHENNARÂYAPATNA TALUK.

At the village Jinnênahalli in the hōbali of Śravaṇa Belgoḷa, on a stone lying in the land of Huliyanna.

Size 3' × 2'.

Kannaḍa language and characters.

1. śrī Śaka-varsha 1596 Pramādīcha-saṃ-
2. vatsarada Vaiśākha bahula II yalli Sa-
3. mudrādhiśvara-svāmiyavara nitya-sa-
4. mārādhane nityōtsva koḷa tō-
5. ṭa maṇṭapada sēvege Puṭasāmi-
6. seṭṭiyara maga Channanānu biṭṭa Ji-
7. neyanahalliya grāma mangala
8. mahā śrī śrī śrī.

Note.

This registers the gift of the village Jinnēyanahalli by Chennana, son of Puṭṭa-sāmiseṭṭi for the daily worship of the god Samudrādhiśvara for the up-keep of a pond, garden and maṇṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśākha in the year Pramādīcha, Śaka 1596. Śaka 1596 is Ānanda and not Pramādīcha as stated in the grant. If we take the preceding year, Pramādīcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

At the village Kāntarājapura in the same hōbali of Śravaṇa Belgoḷa, on a stone lying before the Lakshmīdēvi temple.

Size 4' × 2'.

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-
2. lānchhanam jīyāt trailōkya-nāthasya śā-
3. sanam Jina-śāsanam ||
4. svasti śrīman mahā-pratāpa-chakravartti-gaṇḍabhêruṇḍa malaparol-
5. gaṇḍa sanivārasiddhi giridurggamalla chaladanka-Rāma Hoysala vī-
6. ra Ballāḷadēvaru sukha-sankathā-vinōdadim pri (thvī) rājya geyutu-
7. tamire II tatu-śrī-pāda-sēvakaru kabbahina-vrittiya adhishṭhā-
8. yaku mahāpasāyataru parama-viśvāsigaḷ sāmī-san-
9. tōshakarum Sēvuṇa-kāṭaka-sūrekāraru śaraṇāgata-vajra-panjara-
10. rumappa Bēhūra-motada Suggiyanahalliya Arakeṛeya Bō-
11. keyanāyaka Honahalla Mādeyanāyaka Kāliyanāyaka
12. Bāchihalliya Bokayanāyaka Beḷlūra Māchayanāyaka Mon-
13. gaḷāchārya Kasaveyanāyaka Chaluvana Māchayanāyaka-
14. ka Arasayanāyaka Barajiyana Māchayanāyaka Masaṇeya-
15. nāyaka Koleyādināyaka Bachana Māreyanāyaka Koleyata ?
16. na Māchayanāyaka Balevana Māreyanāyaka Haḷavanāyaka-
17. kana Bacheyanāyaka Bommera Kayidāḷada Baṃyaka Kasaviya-
18. nāyaka Heggadenāyaka Maileyānāyaka Māradēva Bālanā-
19. yaka Kāchiyanāyaka Pammanāyaka Māviyanāyaka [ka]

Archl. Rt.

20. Sāvukanāyaka Chikayanāyaka Mādiyanāyaka Baḍachara Bijja-
21. yanāyaka Vaḍugeyanāyaka Saniyamanāyaka He-
22. māḍināyaka Hariyaṇanāyaka Pūmayanāya-
23. ka Javaneyanāyaka Mailayanāyaka Vaijayaṇananāyaka Mā-
24. keyanāya (ka) Bameya Nāyaveyanāyaka Guḍeyanāyaka
25. Māratamanāyaka Malleyanāyaka Hariyavūra Māchagaḍa Sin-
26. gagaḍa Sōmagagaḍa Badiyagaḍana Mādigagaḍa Uttagaḍa Bayachigaḍa
27. Māragagaḍa Mādigagaḍa Abigaḍa Haluvādigattāda Kudareya Keñ-
28. chagaḍa Sakaraṁnāyakara nāyaka Malligaḍa Kēsiyahallīya Bā-
29. hubaliṣeṭṭi Pārisaṣeṭṭi Bijeseṭṭi avara putraru Ballagaḍa Ba-
30. savagaḍa Mācheya Bharataya Mādaya aliya Māchaya Utta-
31. gaḍana Māraya Pāpaya Chikkatamma Biriṣeṭṭiyamaga Ālagau-
32. ḍa Chikagaḍa Sōmagagaḍa Chinṇayagaḍa Māragagaḍa Kasavagaḍa
śrīman mahā (maṇ)-
33. ḍalāchāryaru rājagurugaḷu Nayakīrtisiddhāntadēvara śiṣhyaru Nēmi-
34. chandrapaṇḍitadēvaru Bālachandradēvaru Nayakīrttidēvara guḍu-
35. gaḷu Bāhubaliṣeṭṭi Pārisaṣeṭṭi māḍisida Ekkōṭi-Jinālaya-
36. da Padmaprabhadēvara aṣṭavidārchanege vūra munde Āriya Māre-
37. yanāyaka kaṭṭisida kere ā kiḷ-ēriya gadde ā mūḍalu suttalu naṭṭa
38. beddaleyā Hiriyakereya modalēri-
39. gadeya Śrīmukha-saṁvatsarada Vayi
40. Bommaya Nātiveya Sā Sēnabōva Sāmanta
41. pūrvakam māḍi biṭṭa datti yi-dharmmavam pratipālisida Gange
42.

Note.

This registers a gift of a tank built by one Areya Māreyanāyaka and the lands below the tank, by various *nāyakas* (chiefs) of Kabbāhu vṛitti in the reign of the Hoysala King Vīraballāḷa, *gaudus*, Jaina gurus Nēmichandra-paṇḍita and Bālachandra, disciples of Nayakīrti who was a *mahāmaṇḍalāchārya* (preceptor of the great Kingdom) and *rājaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkōṭi-Jinālaya constructed by Bāhubaliṣeṭṭi and Pārisaṣeṭṭi.

The grant is dated in the month of Vaiśākha in the year Śrīmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

KADUR DISTRICT.

20.

CHIKMAGALUR TALUK.

At the village Bikanahalli in the hôbali of Chikmagalûr, on a viragal to the right of Chandraśêkhara temple.

Size 4'×4'.

Kannada language and characters.

1. namas-tunga-siras-tunga-chandra-châmara-chayâravê l trailôkya-
2. nagarârambha-mûlastambha Shambhavê l śrîmanu mahâmaṇ-
3. ḍalêśvaram Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-dvimaṇi samya-
4. kuta-chûḍâmaṇi male-râja-râja malaparoluganḍa kadana-prachanḍa yasâ-
5. yasula sanivârasiddhi giridurggamalla chaladanka-Râma nisankamalla-
6. srimatu pratâpachakravarti Hoyisaṇa Vîranârasingadêvana râjya-
7. Tiruvaṇṇâmale . . li râjyamgeyutta-
8. vû
9. ya mûguḍeya gadeyali Bikanahaliya Basavana maga To-
10. luva Nâgaya kâdi kaligeda yi kalla maḍida Basavan aliya-
11. Nâgôjana maga Vîrôja.

Note.

This inscription records the death of a warrior named Toluva Nâgaya, son of Basava of the village Bikanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nârasingadêva residing at his capital Tiruvaṇṇâmale. The inscription stone is stated to have been set up by Vîrôja, son of Nâgôja, son-in-law of Basava.

21.

On a viragal stone to the left of the same temple.

Size 4'×3'.

Kannada language and characters.

1. gonḍa śrî vîra Nârasingadêvaru râjya
svasti-
2. Krôdhana-samvatṣarada Aśâḍha sudha
3. Haleya ûralê
4. gonḍu

Note.

This, like the above, is a viragal inscription of the reign of Hoysala king Narasingadêva and records the death of some warrior (named effaced) in the village Halejavûr in the month of Aśhâḍha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

At the village Bârehalli, a hamlet of the village Râmanahalli in the same hôbali of Chikmagalûr, on a stone set up in front of Îsvara temple.

Size 2'—3"×2'—6".

Kannada language and characters.

1. . . . vîra Bhayira-
2. Tengaḍeya sa-
3. rvamânyava Râma-
4. lingage sûrya-chandra-uḷam-
5. yidake âvano-
6. tappidalli tikadoḷage . . .
7. aḷihidâtana amma-
8. na baru Holeyaru-
9. kaikombaru . âtana tikadoḷage-
10. mādiga haṭa.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Râmalînga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

23.

At the village Arasingaguppe, in the same hôbali of Chikmagalûr, on the 1st vîragal to the coast of the village.

Size 5'×3½'.

Kannada language and characters.

1. namas-tunga-siras-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha-mûlastambhâya Šambhavê l svasti śrîman mahâ-
2. maṇḍalêśvaram śrîmad Vêraballâ [la] dēvaru Dôrasamudrada neleûḍinoḷu sukha-sankathâ-vinôdadim-
3. rājyam-geyyuttam ire Kîlaka-samvatsara-Phâlguna suddha Daśamî Âdivâra-dandu Belâtûra guṇ-
4. ḍitaḍige kombêlu Male yinisuve dûsarisi baidallige Arasinaguppeya Goḍḍeyana-
5. Mâchagaunḍa kâdi suralôka-prâptanâda-lige Ballâladêvanum Kûsa Eṛayanṇa-num Ingulada asêsha-mahâjanangaḷum-
6. Taligenâḍa sâyirabhûmiyum Heravole-mûvathum ombhattu Mânasa-gau(?) ṇḍugaḷum yiddu hâgam bêleya keyyam biṭṭaru-
7. Mâchagaunḍage hâga . . . Bammagaunḍage bêle antu hâgabêleyam ûradattiyâgi biṭṭaru yî bhûmi sallad en-
8. dōdidavara vôle avaribara hageyanarâsuvu . . .

Note.

This vîragal inscription begins with the usual stanza in praise of god Šambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belâtûr, Guṇḍitaḍige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagaunḍa, son of Goḍḍeya of the village Arisingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagaunḍa and Bammagaunḍa by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingula, the people of Taligenâḍu Thousand and Heravole Thirty districts, and nine gaḍas

(mânasagaṇḍugal). An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phālguna in the year Kilaka. The date is not verifiable.

24.

On a 2nd vîragal at the same place.

Size 5' × 3½'.

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-châmaravê l trilôkya-nagarârambha mûla-
2. stambhâya Sambhavê ll svasti śrîman mahâmaṇḍalêśvara tribhuvanamalla-
3. Talakâḍu Kongu Nangali Gangavâḍi Nonambavâḍi Halasige Hânungalu U-
4. chchangi-goṇḍa gaṇḍa vîra bhujabaḷa-gaṇḍan asahâyasûra sanivârasiddhi giridu-
5. rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śrî Viraballâlu-dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gauḍana maga Mâ-
7. reya Gangaveggaḍe vîran iridu heṇḍir-uḍe vurchuvalli halabaram kondu-
8. reri sura-lôka-prâptan âdan.

Note.

This vîragal inscription records the death of a warrior named Mâreya, son of Baya-chagaḍa of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggaḍe in the reign of the Hoysala King Viraballâladêva. No date is given.

25.

On a 3rd vîragal at the same place.

Size 5' × 3½'.

Kannaḍa language and characters.

1. svasti śrîmanu mahâmaṇḍalêśvara tribhuvana-
2. malla Talakâḍu-goṇḍa bujabala-vîraganga Po-
3. ysaṇadêva Gangavâḍi Tombhattârû-sâsiramû-
4. mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâḍigavu(ḍa) na magalu Mâ-
6. ḷagaḍi Râjagaḍana madavaḷige sura-lôka-
7. praputeyâḍalu

(Left side).

8. Hemaḍi-
9. gavuḍa-
10. Râjaga-
11. vuḍage
12. Yâkaḍu

Archl. Rt.

13. Yâvam
14. Yâkave-
15. y-aliya
16. koṭagum

Note.

This vîragal inscription records the death as *sati* of Mâlagauḍi, daughter of Hemâḍi-gauḍa, of Arisinaguppe and wife of Râjagauḍa, in the reign of Hoysala king Viraganga Poysanadêva and the grant of some land to Hemâḍigaḍa and Râjagaḍa by somebody in the village.

26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1'—6"×1'—8".

Modern Kannaḍa language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-châmara-châravel trailôkyana-
4. garârambha-mûlastambhâya Śambhavâ
5. svasti śrî Vijayâbhyudaya Śâlivâ-
6. hana-śaka-varusha 1665 neya saluva
7. Dundubhi-samvatsarada Kârtika 10 lu
8. śrîmatu Santebennûra Sitâ-
9. râmappanâyakaru Beṇḍuga-sîme
10. Araśinagupe Doḍḍayagaḍage koṭṭa
11. gade kha 9 châna gadde kha 25 antu gade kha 34 ü-
12. bhayam gadde 35 dêvargam stâna koṭṭevu.

Note.

This registers the gift of some plots of rice-land and the power of administration of some temples to Doḍḍayagaḍa of the village Arasinguppe in Beṇḍugasîme-district by Sitarâmappanâyaka, Chief of Santebennûr. The grant is dated the 10th lunar day of the month of Kârtika in the year Dundubhi, 1665 of Śâlivâhana êra. Śaka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

27.

On a fragmentary stone lying by the side of a ruined maṇṭapa to the east of the same village Arasinaguppe.

Kannaḍa language and characters.

1. Svasti śrî Vijayâbhyudaya Śaka varsha
2. 1210 neya Sarvajitu samvatsarada Śrâ-
3. vaṇa śull Sô dandu Ayigûra
4. gâvuṇḍana maga Bôkiyaṇṇanu tuṇu-
5. va bêḍaru hiḍida huyyalali haridu
6. kâdi Suralôka-prâptanâda śrî śrî śrî

Note.

This inscription records the death of a warrior Bôkiyaṇṇa, son of Ayigûragâvuṇḍa in fighting during a cattle raid by the Bêḍas. It is dated Monday the 11th lunar day of the bright half of Śrâvaṇa in the year Sarvajit, śaka 1210. Śaka 1210, is Sarvadhâri and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.

On a viragal set up near Mallêśvara temple in the village Daṇṭaramakke in the same Hobali of Chikmagalur.

Size $4\frac{1}{4}' \times 2\frac{1}{2}'$

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha mahârâ-
2. jâdhirâja Yadukulâmbaradyumaṇi Malaparolgaṇḍa
3. Ballâḷadêvarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyaṁ geyyuttam-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya turuva huyilalu ridu Nêmôjam Suralôka-prâpitan-
- âdan âtana tammam Dâmôja kalla nili-
6. sida mangala mahâ śrî śrî.

Note.

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakke during the reign of the Hoysala king Ballâḷa at Dôrasamudra and the setting up of the viragal in memory of the departed hero by his younger brother Dâmôja.

On a boulder called Hulikal-baṇḍe, to the south-west of the village Ambale in the Hobali of Ambale.

Kannaḍa language and characters of Hoysala period.

1. Mâdigavunḍa
2. chaladankarâva Kariya Mâdivôja Chaṇḍojam baredam
3. birudaragaṇḍa

On an adjacent boulder.

4. Madivojana maganu
5. Masaṇaya Gava-
6. chari sa' biṭṭa gadde

Note.

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masaṇaya Gavachari, son of Mâdivôja. The name Mâdigaunḍa as also another name Kariya Mâdivoja Chaṇḍoja with the titles Chaladankarâva (a Râma in moving battle), and birudaragaṇḍa (champion over those who have titles) is engraved on the boulder.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugaḷavalli in the same Hobali of Ambale.

Modern Kannaḍa language and characters.

1. Sarvajitu-samvatsarada Pâlguna ba 6 lu Kêśavaśeṭṭiyaru Channigarayana pratishṭhe mâḍi nilistanu subam astu.

Note.

This records the consecration of the image Channigarâya by Kêśavaśeṭṭi on the 6th lunar day of the dark half of Phâlguna in the year Sarvajit. The date is not verifiable.

On a stone lying to the east of the same village Mugaḷavalli.

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalêśvara śrī Vīra
2. Baḷḷāla-devaru prithivī-rājyam gaiytirālu
3. Virôdhikritu samvatsarada Chaitra su 3 Bu-
4. dhavāradandu vūra turuva kaḷḷaru
5. koṇḍu hôhalli Bôvagavuḍana ma-
6. ga Kûchagavuṇḍa kaḷḷaran iṛidu Dêva-
7. lôkakke sandam âtana tamma Mâragavuṇ-
8. ḍa nilisida kalu maṅgala mahâ śrī śrī śrī.

Note.

This records the death of a warrior Kûchagavuṇḍa, son of Bôvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Mâragavuṇḍa. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virôdhikrit. The date is not verifiable.

32.

At the village Gautamêśvara in the Hobali of Vastāre, on a stone pillar lying in front of Iśvara temple.

Kannaḍa language and characters.

1. svasti Saka-varsha 956 neya Krôdhi-samvatsaram Phalguṇaḍa suddha Pan-
- chami Sômaṇḍadu
2. śrīman Mârasingha Sēnavāram Kûridavalliya pattu manna iṭṭa gaddeya
- ottalāda bhû-
3. miyam Kaikêśvarada Svayambhûdêvargge eraḍu-vaḍada baḷana biṭṭa ||
- munna Vâmanayya-
4. na bhûmi eraḍu-vaḍḍavâ gaṇḍaroluḅaṇḍa Sēnavāra baḷan ilihi biṭṭa

Note.

This registers the gift of a plot of paddy land free of taxes at the village Kûridavalli for the service of god Svayambhûdêva in the Kaikêśvara temple by King Mârasingha Sēnavāra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vâmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phâlguna in the year Krôdhi, Śaka 956. Śaka 956 however is identical with Bhâva and not Krôdhi. The nearest year Krôdhi is Śaka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Śaka 986 Krôdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at .51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mârasingha Sēnavāra referred to in this inscription belonged to the family of Sēnavāra Kings who were local chiefs in Kaḍûr District from 7th to 10th Century A. D. Their capital was Kûḍalûrpura probably the same as the present village Kûḍalûr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mârasingha of the Sēnavāra chief probably indicates that he was a dependent upon the Ganga king Mârasingha who ruled about this time and that he took his name after his over-lord.

At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannaḍa language and characters.

1. Virôḍhi-savatsara Jyêshṭha sudha 5 Âravandu Gauta-
 2. yagaḷu Bhairavadêvara pratishṭheya . . .
 3.
- (The rest is illegible)

Note.

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshṭha in the year Virôḍhi.

On a broken stone pillar lying near the same temple.

Kannaḍa language and characters.

1. Jambudvîpadol adu tâm gam [bhî] rate-verasu negaḷda Kaikêśvaradoḷu Sambhu nelasirppan adarind imbâgire Kûrdavalli yembudu grâma l Śiva-niḷa-
2. yadinda poramaṭṭati vêgadim pōgi Vâmanayyana keyyam kramadinda mêva vṛishabhanan avayavadim nôḍi koṇḍu kaḍu-mûrkhateyim meṛe-
3. kôla kaḷedukolluta baṛasiḍil eṛapante bandu Vâmanabhaṭṭam l kaṛupin-
4. attalu vṛishabhana prânam matt enisade pōdudamaravâsaman eydalul ittalu dēham biḷd-eḍe Ettinamaṇnembud âdud andind ittalu
5. parikisad â pârve naḍedu paramârtt (h) am kondaḷintu munguriyam tân eraḍill ademba nâla-nuḍi poredud idarkkam endandu Vâmanabhaṭṭa l ūra mahâja-
6. nam ellaman ôrantire nerahi tandu Vâmanabhaṭṭa pârade Svayambhu-dêvargge dhârâ-pûruvadin eraḍuvaḍḍada keyya ll.

Translation.

In the land of Jambudvîpa, in the picturesque spot of Kaikêśvara, dwells Sambhu in the village Kûrdavalli. Once in that village a bull went from the Śiva temple to the rice field of Vâmanayya and ate grass. Vamanayya looked at it and foolishly snatching his *merēḍlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Śiva" Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of 2½ hanas.

Note.

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

On the 1st vīragal near the Suggimaṇṭapa in the village Āṇūr in the hōbaḷi of Āṇūr.

Size 4'×3'

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-(chāmara)-chāravê l trai-lōkya-nagarārambha- mūlastambhāya Śambhavê
2. svasti samasta-bhuvanāśrayam prithvīvallabha-mahārājādhirājam para-ma-ma-
3. hēsvaram parama-bhaṭṭārakam Dvārāvati-puravarādhīśvara Yādava-
4. kuḷāmbara-dvimaṇi samyakta-chūḍāmaṇi malerāja- malaparolugaṇḍa kada-
5. na-prachandān asahāyasūra Sanivārasiddhi giridurggam [alla] chalad-anka-Rāma Chōḷa-
6. rāya-sthāpanāchārya Maga[ra]-rājya-nirmmūla-tushāra Pāṇḍya-rājya-pratish-tāchāryya nissanka-
7. pratāpachakravartti Hōsaṇa-śrī-vīra-Nārasimhvadēvaru Dorasamudradalu neleviḍinalu prithvi-rājyam-geyyuttira-
8. lu Āḷuvaliya Baichayanu Vasudhāreyavaru maṇavalige bandalli mānji bandu vaira
9. voppisi Chittaralliya Rāmayyananū voppisi hindikki kondu kādidali yā-vūra murivandu Śaka-va-
10. riśada 1211 Sarvvadhāri-samvastsarada Āśāda su 15 Mangaḷavā[ra] dandu Āṇūraha-
11. ḷi rājana purushana tamma Bannanu saha kādi bidali yāy Āṇūr-sāvīram Hebeṭadi Bāre-
12. haḷliyanu sarvvamānyamāḍi
13. ā

Note.

This is a vīragal of the reign of Hoysala king Nārasimha III. It records that on an attack on the village Biṭṭaravalli by the inhabitants of Vasudhāre, due to some old feud, Baichaya of Āḷuvali fell upon the village by stealth and slew a warrior named Rāmaiya and the sack of the village followed. It is next stated that Banna, younger brother of king's agent of Āṇūr fought with valour and died and that the citizens of Āṇūr six thousand district made a grant of the village Bārehalli in Hebbeṭṭa in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Āshāḍha in the year Sarvvadhāri, Śaka 1211. But Śaka 1211 is Virōdhi and the preceding year Śaka 1210 is Sarvvadhāri. If we take the latter year the date corresponds to June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

On a 2nd vīragal at the same place.

Size 4'×3'.

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēsvaram tribhuvanamalla Talakāḍu
2. Kongu Nangali Banavāse Hānungalugonḍa bhujabaḷa Vīra Ho-
3. ysala Ballāḷudēvaru śrī Dōrasamudradalu sankathā-vinōdadim prithvirājya
4. geyyuttiralu Taligenāḍu-sāyirabhūmigeḷum kalamande Ā-
5. nūru Holasavam Bhogutiya Basavaya Māchagavuḍu
6. bavaradalu kādi biddare Āṇūral ondu gaddeya ikkida-

7. ru Manmatha-samvastsarada Vaiśākha suda ll
8. Vaḍavāra ātana makkaḷu Cheṭṭayanum Hiriya
- 9 Bavara Bamayanum pratipāḷisi-
10. daru
12. Ānūra Dharmmachāri.

Note.

This viragal belongs to the reign of the Hoysala King Ballāla and records the grant of a plot of land in the village Ānūr in memory of the warrior Holasavam Bhagutiya Basavaya Māchagaḍu on his death in battle in defence of the Taligenāḍu Thousand district. The sons of the fallen warrior, Cheṭṭaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmmachāri of Ānūr is named as the engraver of the inscription.

37.

In the hamlet Huṇasemakke belonging to the village Kōṭevūru in the hōbaḷi of Vastāre, on a viragal set up at the entrance of the village.

Size 5½' × 2½'

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvaram tribhuvana-malla Talakāḍuḡoṇḍa bhuja-
baḷa Viraganga
2. Biṭṭiga Hoysaladēvaru Gangavāḍi Tombhattaru-sāsiramuman aḷuttam pritvi-
rājyam geyyuttam
3. svasti Śaka-varisha 1058 neya Sādhāraṇa-samvatsarada Vaiśākha māsada
suddha pan-
4. chami Budhavāradandu Biṭṭiga-Hoysala-dēvaru Bayaḷunāḍina mēletti Han-
neraḍubiḍa kiḍisi
5. Chandraprabha . . .
6. rmam su-putram kula-dīpaka [nenisi]
7. Huṇasevakkiya Sattiverggaḍe manege
8. mantri monege baṇṭan enisi ant āḷda-
9. na prastāvaldu Hannerāḍubiḍinal iṇidu bi-
10. ḷdu sura-lōka-prāptan āda.

Note.

This is a viragal of the reign of Hoysala king Viṣṇuvardhana called also Biṭṭiga Hoysaladēva. It records the death of the warrior Sattiverggaḍe of the village Huṇasemakke in defence of his lord during an attack on the village Hannerāḍubiḍu by the king Viṣṇuvardhana during his invasion of the province Bayalnāḍ.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśākha in the year Sādhāraṇa, Śaka year 1058. But Śaka 1058 corresponds to Anala and not Sādhāraṇa as stated in the grant. The nearest year Sādhāraṇa is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśākha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mārkaṇḍēśvara temple at the village Khāṇḍya in the hōbaḷi of Khāṇḍya.

- | | |
|-----------------------|------------------------|
| 1. śrī Plavanga-sam- | 3. yaṇa-sankrama- |
| 2. vatsarada Vuttarā- | 4. ṇadandu Lakshmayya- |

- | | |
|------------------------|----------------------------|
| 5. n-aḷiya Dêvaṇanu | 12. maṭhakke biṭṭa dē- |
| 6. Hiriya Tumbu- | 13. va-dāna yī dāna- |
| 7. ḷiya śrīmatu Vi | 14. van aḷidavanu śrī Tun- |
| 8. raballāḷadēvara ka- | 15. gabhadrādēviya ta- |
| 9. yyalu dhārā-pū- | 16. ḍiyalu kavileya- |
| 10. rrvakam māḍisikon- | 17. konda pāpa mangala |
| 11. ḍuy Agniśṭageya | 18. mahā śrī śrī |

Note.

This records the gift of the village Hiriya Tumbūḷi by Dêvaṇa, son-in-law of Lakshmanayya, with the permission of Hoysala King Vīra Ballāḷa to the mutt named Agni-śṭage. This mutt was situated in the vicinity of Mārkaṇḍēya temple at Khāṇḍeya. The word *agniśṭage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarāyana-sankramaṇa. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

39.

On the left side of the same inscription stone.

Kannaḍa language and characters.

1. Krôdhana-samvatsa-
2. ra Chaitra suṣ Sukra . . .
3. [śrī] man mahāpradhānam bâ
4. [ha] ttorā-niyôgādhipa [ti] [ma]-
5. hāpasāyata . . .
6. Lakshmīdhara-daṇṇā . . .
7. Mārkaṇḍēya-
8. Janārdanaḍēvara [śrīkārya]
9. kke Raktākshi-samvatsara mo-
10. dalāgi yā . . .
11. chandrārka-ssthā . . .
12. yāgi naḍavantāgi bi
13. yada hodake gūḍida . . .
14. yadoḷage gadyāṇa . . .
15. dimūraṇ illiḷi ko-
16. ṭṭaru yī honnanu [Taḷi]-
17. genāḍa hattuman [de]
18. sāyira-bhūmi
19. samasta-prabhuga-
20. . . agrahāra Khāṇḍeya-
21. da Kēsavahebbāruva-
22. noḷagāda mahā-
23. janangala Yedavala
24. yeppattara samasta-pra-
25. bhu-gāvunḍagaḷu
26. biṭṭiha dharama ā . . .
27. nuvan ī-dharmakke mo . . .
28. tāgi naḍasuvaru . . .

29. de î dharmavan ara-
30. kshavâgi naḍesade kiḍisida-
31. r î-sthaḷadalu sâvira-kavi [le]
32. yuvam Vêdâ [pârâga]-
33. rappa Brâhmaṇaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. ṇâyakam stiranji-
37. viyappa mangala ma-
38. ha śrî śrî śrî

Note.

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khânḍeya for the service of gods Mārkaṇḍeya and Janârdana, the grant being made by Lakshmîdharadaṇṇayaka, chief minister (mahâpradhâna) and *bâhattara-niyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvuṇḍus of Taḷigenâḍu Thousand district., the mahâjanas of Khânḍeya agrahâra including Kêśava-hebbâruva and the prabhu-gavuṇḍus of Eḍevale-seventy district. Lakshmîdhara daṇṇayaka, the donor, was a minister of the Hoysala King Ballâla II. The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

40.

A Sannad of Mummaḍi Kṛishṇarâja Voḍeyar Bahadur dated Śaka 1742—in the possession of Puttige Math, a branch of Uḍupi Math in Kaḍûr.

Kannaḍa characters.

Uḍupi śrî Kṛishṇa dēvarige.

1. svasti śrî vijayâbhyudaya Śâlivâhanaśaka varshaṁ-
2. gaḷu 1742 nê sanda vartamanavâda Vikrama-saṁvatsarada Mâ-
3. gha śu 3 Sôma-vâradalû śrîmat samasta bhûmaṇḍala mam-
4. ḍanâyamâna nikhila dêsâvatamsa Karṇâṭaka janapada sampa-
5. dadhishṭhânabhûta śrîman Mahîsûra mahâsamsthâna madhya dē-
6. dîpyamânâvikala kaḷânidhi-kula-kramâgata Râjakshitipâla-
7. pramukha nikhila nija râjâdhirâja mahârâjachakravarti maṇḍalânu-
8. bhûta divya-ratna-siṁhâsanârûḍha śrîmad-râjâdhirâja râja-
9. paramêśvara prauḍha-pratâpâpratimavîra narapati birudentembara gaṇḍa
10. lôkaikavîra Yadukulapayaḥ-pârâvâra-kaḷânidhi śankha-chakrân-
11. kuśa kuṭhâra makara matsya Śarabha Śâlva gaṇḍa-bhêruṇḍa dharaṇi-
12. varâha hanumad-garuḍa kaṇṭhîravâdyanêkabirudânkita śrî-
13. Mummaḍi Châmarâjamahîpâla-dharmapatni Kempanaṇjamâmbâ
14. garbha sudhâmbudhi râkâsudhâkarâyamâna Śrî Châmuṇḍâm-
15. bikâvaraprasâdôdbhavarâda Âtrêyasagôtra Âśvalâyanasûtra
16. Ruk Śâkhânuvartigaḷâda Śrî Mummaḍi Kṛishṇa-râja-Voḍeyarava-
17. ru kuṭumba samêtarâgi saparivâra sâmatyasâśrita-vidvajjana-
18. râgi chaturanga samêtarâgi hânarabal Resident râja śrî
19. Kôl sâhêb bahaddûravaru sangada baruttiralâgi
20. śrî Uḍupi mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
21. dangalavara paryâyadalli samudra Madhva-sarôvara-tîrtha
22. snâna dēvatâ sandarśana sêvâ kâṇike navaratnâbharanagaḷannu
23. gajândôlikâśvâdyanêka vâhanangaḷannusamarpisi dēvara

Archl. Rt.

24. nivêdanâdi nityôtsavârthavâgi prâgârabhya-dinda dinagaṭle naḍe-
25. yuttâ iddaddu Nagarada Bahadarî varahâ 2 varahâ idina adhika-
26. pûjôtsavâdigalu naḍeyatakkâ bage adhika 13 hadimûru vara-
27. hâ ubhayam dina vondakke Bahadarî varahahadin aidu varahâdallu
28. varsha vondakke Bahadarî 5400 aidu sâvirada nânûru varahâ pra-
29. kâra varshampratiyallû Nagarada kachêri ilâkheyinda kasabe Nagara-
30. da aivaju paiki śrî Kṛishṇârpaṇavâgi dânadhârâpûrvakavâgi barasi
31. voppisida sâdhana ||

Śrî Kṛishṇa.

Note.

This records the grant of 5400 Varahas by Kṛishṇarâja Vaḍayar Bahadur III, during his visit to Udipi together with Col. Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Mâgha in the year Vikrama, Śaka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41.

On a stone on the high ground to the north of Hullênahalli in the same hōbali of Kaḍur.

Size 2'—6" × 1'—9".

Kannāḍa language and characters.

1. svasti jayâbhyudaya Śâli-
2. vâhana śaka varsha 1477
3. neya Ānanda samvatsara
4. Śukravâradalu śrîma-
5. n mahârâjâdhirâja râjapara-
6. mēśvara śrî vîrapratâpa śrî vîra
7. Sadâśivarâya ra âlvikeya-
8. lu Râchagavunḍana maga kalla-
9. ra kûḍe kâdi pa
10. sattu Suralôkagatanâ-
11. da mangalamaha śrî śrî śrî

Note.

This is a vîragal recording the death of Râchagaunḍa's son in his fight with some robbers on Friday in the year Ānanda, Śaka 1477 corresponding to A. D. 1555 when Sadâśivarâya of Vijayanagar was ruling over the earth.

42.

On fragmentary stones lying on the hill in Malidêvihalli in the hōbali of Kaḍur.

Kannāḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave trayilôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê l svasti samasta-bhuvanâśraya
3. śrî prithivallabha mahârâjâdhirâja paramēśvaram Dvârâvatî-
4. puravarâdhîśvaram Yâdavakulâmbarayumani samyaktva-chû-
5. dâmani malerâjarâja maleparolganḍan asahâya-śûra
6. râya-śirasellam birudanka-Bhimam chaladanka-Râmam.
7. niśśankapratâpa chakravartî Hoysala vîra-Ballâladêyaru
8. suka-sankathâ-vinôdadim râjyam geyyuttire tatpâda-padmô-

9. pajivigaḷappa Nāgigāvunḍana maga Honnagāvunḍam Nāgē-
10. śvaradēvālayaman ettisi ā dēvara anga-ranga-bhōgakkam
11. hiriyakereya keḷage hiriya tūmbina gadde mattar ondu
12. mahājanagaḷoppitadiṃ
13. ele ṭadalu
14.
15. mattam ā dēvālyada hinde beddale
16. biṭṭa mane āru
17. rimāṇadalu

Note.

This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nāgēśvaradēvālaya by Honnagāvunḍa, son of Nāgigāvunḍa, feudatory of the Hoysala King Vīraballāla and the gift of some lands dry and wet for service in that temple made by the said Honnagāvunḍa with the approval of the Mahājanas. No date is given in the record.

43.

On a vīragal set up near the Īśvara temple in the village Hiri-Inḷa in the same hōbaḷi of Kaḍūr.

Size 5'—6" × 2'—3".

Kannaḍa language and characters.

1. śrīmatu Tāraṇa-saṃvatsarada Chaitra ba 5 Sōmavāradandu
2. pratāpachakravartti śrī-Vīra Nārasimhadēvarasaru rājyam gaivali
3. Hirivurada vūr-aḷivinoḷu turu harivalli Baḷegāra
4. Mallayan idirāntaran iṛidu svarggatanāda kalla nili-
5. sidāta Tammayyam maṅgaḷamahā śrī śrī śrī

Note.

This records the death of an individual named Baḷegāra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nārasimha and the erection of the stone vīragal in memory thereof by an individual named Tammayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Tāraṇa. The date is not verifiable.

44.

On a vīragal set up in the tank of Chikka-Inḷa in the hōbaḷi of Bīrūr.

Size 5'—0" × 2'—6".

Old Kannaḍa characters.

1. svasti Śaka-kāla 777
2. svasti Kiri-Inḷaḷada Tamma-
3. gavunḍanu puliyan iṛidu
4. sattode Ganga Permmāḍi me-
5. chchugoṭṭudu ayguḷa kaḷani i-
6. dān aḷidōn Vāraṇāsiya-
7. n aḷidōn

Note.

This inscription records the death of an individual named Tammagaṇḍa, resident of the village Kiri Inḷa while killing a tiger; and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permmāḍi in approval of his valour.

Ganga Permâdi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

45.

At Sakkarepaṭṇa, in the hōbaḷi of Sakkarepaṭṇa, on the metal plate covering the lamp-pillar in Ranganâtha temple.

1. śubham astu l śrīman Mādhvikapuryāṃ sthira-vasatijushô Rañ-
2. ganâthasya bhaktyâ Śālivāhâbda-pûgê yuga-
3. guṇa-giriyug-vatsarântê sahasrê l Dêvârya
4. bdêshumâsarjuna-Garud-Ibharâḍ-ahni
5. vâre tṛitiyê Sauparnastambha urvyâm ku-
6. valaya-patinâ lankṛitaḥ Kṛishṇa-nâmnâ ll

Note.

This records that the lamp-pillar (*garuḍa-gamba*) in the Ranganâtha temple at Mādhvikapura (Sakrepaṭṇa) was set up by King Kṛishṇa (Kṛishṇarāja voḍeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Āśviyuja in the year Rākshasa, 1734 year of Śālivāhana êra. The date corresponds to Tuesday 13th October A. D. 1812.

46.

Below the above inscription.

1. śrī Śakuni-Ranganâthasvâmiyavara charaṇâravindagaḷige
2. Āṅgīrasa samvatsarada Āśvīja sudha 10 Guruvâradallu Sakkarepaṭṇa-da
3. samasta Râṇuveyavaru binnaḥamâdi vappisida Dhvajastambha-koḷagada
4. sêvell śrī śrī śrī śrī śrī śrī ll

Note.

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganâtha by all the military officers (râṇuveyavaru) of the town Sakkarepaṭṇa on Thursday 10th lunar day of the bright half of Āśviyuja in the year Āṅgīrasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

47.

On a pillar in the Kêśava shrine in the same Śakuni Ranganâtha temple at Sakkarepaṭṇa.

Kannada language and characters.

1. Śaka varuśa 1313 ne-
2. ya Pramôdûta-samva-
3. tsarada Vayisâkha
4. śu 15 Śu śrīmad Ranga-
5. nâtha-dêvarige Chikkatam-
6. manṇagaḷu śrī Sa-
7. kuni-Rangêśadêvarige
8. sarvamânyavâgi sama-
9. rpisida banada sêve nâ-
10. ḍa sênabôvara voppa mam-
11. gaḷa mahâ śrī śrī

Note.

This records the gift of a grove of trees, free of taxes to God Śakunirangêśa also known as Ranganâtha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramôdûta, Śaka 1313 or A. D. 1391. But Śaka 1313 is Prajâpati, not Pramôdûta. Pramôdûta is Śaka 1312. Taking the year Pramôdûta, Śaka 1312, we find that the 15th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajâpati, Śaka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shânubhōgs of the nâḍ.

48.

At the same village Sakkarepatṇa, on a stone lying buried in the road in front of the house of a temple priest.

Size 3'—2"×2'—3".

Kannaḍa language and characters.

1.
2. tasmin Sēnagaṇāntariksha-taraṇiś śrī Virasēnō bhuvi samsārāmbudhitāra-
naika-taraṇiś śrēyōvani-sāraṇi l tachchhishyaḥ prachura-
3. prabandha-rachana-chāturya-padmāsanaḥ pāyād vō Jinasēna ity-abhidhaya
khyātōmuni-grāmaṇiḥ l śrīmat Pustuka-
4. gachchha sūra-sadriśō viśva-prakāśātmakas traividyō Guṇabhadradēva yati-
paḥ Śrī Sūrasēna stataḥ śishyaḥ Śrī Kamalādi Bhadragaṇabhṛit Dē-
5. vēndrasēnas tataḥ l tēnākāri Kumārasēnamunipō vādīndra-chūdāmaṇiḥ
tachchhishyaḥ Harisēna-dēvādyāḥ l mā-
6. dhuryaṃ vāchi kārūnyam hridi tivrāṃ tapas tataḥ l śrī Prabhākarasē-
nākhyā-guru-śrēyō virājate l tatpadmōdaya-
7. śaila-tigmakiraṇas traividyā-pārangatō bhūpalārchita-pādapaṇkajayugaḥ
śrī Lakshmisēnō munih lōkē satta-
8. pasāṃ nidhānam anaghaṃ kārūnyavārāṃ-nidhiḥ dānē Kalpakujōpamō
vijayatē kāmēbha-kaṇṭhiravaḥ l
9. śrī Madanasēnamunipō sad-jnānāmṛitapayōdhi-pūrṇēnduḥ sudṛiḍha-tapō-
guṇayuktō bhāti śrīmat Prabhā-
10. karāryya-sutaḥ l Dvīpitaṭāka-nāmanagarī-pati Śankha Jinēndrachandrama-
śrīpāda-paṇkajālir amalāma-
11. rakirttimunīndra-pādasēvā-paripakvabuddhi Balagāra-samāhvayavaṃśa-
padma-tārāpati rañjipam sva-janakaṇ-
12. ja-nabhōmaṇi vaiśya Māyaṇaṃ l guṇa-tungaṃ Hollarājaṃ pitri guṇavati
Dēvamāmbetannambey-u-
13. dyadguṇaratnaṃ Nāgarājaṃ parikipode pitṛivyaṃ guṇaikāśrayaṃ Mākaṇa
ātmiyānujaṃ tānenipagaṇita-
14. saubhāgyadim bhāgyadim dhāriṇiyol vikhyātivettam Jinasamaya-sarassā-
rasam Māyaṇāryyaṃ l matam (?) lōkai-
15. kamitraṃ prachuratara- kalāvallabhaṃ vandi-vrindōtkara-pushyat Kalpa-
bhūjaṃ budha-nuta-charitaṃ vākparaṃ.
16. kāvyagōshthi-sarasam vidviṣṭa-śailāśāni Surapura-modalātangaḥ (?) Mina
kētūddhara rūpaṃ (?) sadguṇōdagra-
17. hamayan enal āścharyamē Māyaṇāryyaṃ l intu Hoysala-bhū-vibhu-
lakshmi-lapanamum
18. śrī vira-Bukkarāja-sāmrājya-ramāramaṇiya-vilāsa-darppaṇōpamaṃ enisi
sogayisuva Hosapaṭṭanadolu prasiddhivaḍeda vai-
19. śya Māyaṇa Mākappagaḥ na . . . davāgi māḍida śrī Lakshmi-
sēnabhaṭārakara nishadhiya pratishṭhe śāsana māṅgaḥ mahā.

śrī śrī śrī śrī śrī.

Note.

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmisēnabhaṭṭāraka at Hosapaṭṭaṇa by Māyaṇa and Mākāṇa, two brothers of Vaiśya caste belonging to a family named Balagāra. It is stated in this inscription that the town Hosapaṭṭaṇa was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vīra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapaṭṭaṇa in the Hoysala country over which he is said to be ruling. It is identified by some with Hosūr in Gōribidnūr Taluk, or Hosadrug in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114), The present record would tend to show that Hosapaṭṭaṇa was either the village Sakrepaṭṭaṇa where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmisēna is given as follows :—Vīrasēna was a Jaina teacher belonging to Sēna-gaṇa ; his disciple was Jinasēna ; his disciple was Guṇabhadra, a sun to Pustaka-gachchha ; his disciple was Sūrasēna ; his disciple was Kamalabhadra ; his disciple was Dēvēndrasēna ; his disciple was Kumārasēna ; his disciples were Harisēna ; and Prabhākarasēna ; Lakshmisēna was disciple of Prabhākarasēna. Madanasēna was also a disciple of Prabhākarasēna.

We next find the genealogy of the merchant Māyaṇa as follows : Māyaṇa of Vaiśya caste was a disciple of the Jaina guru Amarakīrti and a worshipper of Śaṅkha Jinendra (Nēmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagāra. His father was Hollarāja, mother Dēvamāmbe, paternal uncle Nāgarāja, and younger brother Mākāṇa. Māyaṇa and his brother Mākāṇa set up the epitaph in memory of the deceased Jaina guru Lakshmisēna-bhaṭṭāraka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place.

Size 3'—2" × 2'—3".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lāṅchhananāṃ jīyāt trailōkya-nāthasya śāsanaṃ jinaśāsanaṃ
2. śrīmad rāyarājagurumaṇḍalāchāryya pura-vikramāditya madhyāhna-
3. kalpavṛksha Sēnagaṇāgraganyarum appa śrīmat Lakshmisēnabhaṭṭāraka-
karavara śrīmat śrī-Mānasēna-dēvara nishidhi Śaka va-
4. rsha 1328 neya Pārthiva samvatsara 10 lu
5. śrī Muttada Hosaūra Baicha-setṭiya makkaḷu Māyasetṭi Bommi-setṭi
Nāgaṇa-setṭi avara moṃmakkaḷu Baicha-
6. setṭiya Tamma setṭi Kovari setṭi Chikka Baicha setṭi Mādisetṭiyara makkaḷu
Kovari-setṭiyaru

Note.

This inscription begins with the usual invocation to Jina-śāsana and records the erection of a monument in memory of a Jaina guru Mānasēna, disciple of Lakshmisēna, royal preceptor (*rāyarājagurumaṇḍalāchāryya*) by Māyasetṭi and Bommi-setṭi and Nāgaṇasetṭi, sons of Baichasetṭi of Muttadahosavūr and their grandsons Tammasetṭi (son of) Baichasetṭi, Kovari-setṭi, Chikka Baichasetṭi, Kovari-setṭi (son of) Mādisetṭi. The dating of the record is imperfect. The year is given as Pārthiva, Śaka 1328. Śaka 1327 is Pārthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pārthiva-samvatsara may denote the lunar day of the date of the grant.

On a stone lying behind the Jaina basti at the same village Sakkarepaṭṇa.

Size 3'—0"×2'—0".

Kannada language and characters.

1. śrīmat parama-gaṃbhīra-syādvādāmōgha-lānchhanam | jiyā-
2. t trailōkya-nāthasya śāsanam Jina-śāsanam | śrīmad rājaguru
3. . . . Maunapāchārya śrī Hosavūra śishya Nūlavāgi-
4. seṭṭiya maga Nūlavandiseṭṭiya nishidhi
5. Śārvari-saṃvatsarada
6. Āshāḍha sudha 14 Ādi

Note.

This inscription also begins with the usual verse in praise of Jina-śāsana. It records the erection of a monument in memory of a Jaina guru Maunapāchārya, preceptor of kings, by his disciple Nūlavandiseṭṭi, son of Nūlavāgiseṭṭi of Hosavūr. It is dated Sunday the 14th lunar day of the light half of Āshāḍha in the year Śārvari. The date is not verifiable. Hosavūr of this inscription may probably be the same as the village Hosapaṭṇa referred to in a previous number (48)

KOPPA TALUK.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 Plates with ring: no seal:

Kannada language and characters.

1. śrī Gaṇādhīpataye nama subham astu namas tunga-sira-
2. chumbi-chandra-chāmara-chāravē trailōkya-nagarāramba mūla-
3. stambāya Śāmbhavē svasti śrī jayābhyujeya Sālivāha-
4. na sakavarūsa sāsirada nānūra-yembhatt-ondane savachha-
5. ra sanda vartamāna Saumya saṃvachharada Vaiśākha śudha
6. 10 Ādivāradallu śrīmatu Mallaya Senabōvaru Sā-

I b.

7. lināykana aḷiya Hiraṇanāyakana maga Neṃ-
8. mārāGaṇḍagaṭṭanaku Trichebāḷiya Tipparasa he-
9. gaḍege koṭṭa paṭṭeya krama vendare Hebbaseya
10. nāḍa kuḷadoḷagaṇa Haḍilakoppadalu Huli-
11. yakōṭenāyakage sandu banda kuḷa nālku ha-
12. ṇavina kuḷakke sidhāya ga 2 °8 yippattentū
13. haṇavige ā Huliyakoṭṭenāyakana saṃ-

II a.

14. tānau antarisihōda saṃmandha namma aramane-
15. ge ā bāḷu haravariyāgi yiralāgi aḷiya-santā-
16. na bāḷiya bālāgi ā Hebbasiya Hannerāḍara nāḍa
17. munditṭu yi paṇavina siddhāyava hechu kaṭikom-
18. ḍu ga 3 mūru varahana tettū ā nāḍa sariyali ban-
19. da biṭṭi bhatta kha l haba kāṇike ga¹ haṇa yisṭānu
20. nīnu tettū yī nālku haṇada kuḷavanu bhōgisi bārendu

II b.

21. yî simege saluva chatuḥ-simeya vivara mûḍalu Hebbalasina
22. maranindalu paḍuvalu tenkalu Honâhalasina maraninda
23. baḍagalu l paḍuvalu ulihittâ hedâriyinda mûḍalu
24. baḍagalu l heddâriyindam tenkalu yint i nireḷakalu cha-
25. tuḥ simeyoḷagulla nidhi nikshêpa jala pâshâṇa akshîṇi â-
26. gâmi siddha sâdhyangal emba ashtabhôga-têjassvâmyavannu nimma
27. aḷi [ya] santâna-parampareyâgi sukhadinda bhôgisi bahiri en-

III a.

28. du koṭṭa paṭṭe yint oppudakke sâkshigalu â Hebbaseya Han-
29. neraḍara nâḍa sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kuṭumbadavaru Baḷa-
31. vâḍiya Bommarasa heggade Kuppavallîya Karigadeya Bom-
32. maheggade yint ivar ubhayânmatadim Hariyana-sêna-
33. bôvana barahâ â voppa Pândyappavodeyaru vopi-
34. ta Baḷavâḍiya Bommarasa-hega-
35. deya likhita Kuruppavallîya Bommagaḍi voppita â
36. Hannerada nâḍa voppita śrî Mallikârjuna-dê-
37. varu Bommanagurugaḷa voppita śrî śrî

Note.

This records the grant of some lands at the village Haḍilakoppa in Hebbesenâḍ to Tipparasaheggade son of Hiraṇanâyaka, *aliya* (nephew ?) of . . . Sâlinâyaka and chief of ? villages Nemmâru, Gaṇḍagattanakallu and Tiricheballi by the illustrious Mallayasênabôva. These lands are stated to have formerly belonged to Huliyakôṭenâyaka and as he died without issue were given to Tipparasaheggade as the descendant of the former owner's *aliya*. The grant is recorded to have been made with the approval of the nâḍ, i.e., chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 haṇas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśākha in the year Saumya, Śaka 1481. Śaka 1481 corresponds to Siddhârthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

52.

On a stone set up at the foot of the hill in the village Setḷugodage in the same Hôbali of Hariharpur.

Size 4'—0" × 2'—9"

Nâgari characters : Kannaḍa language.

1. śrî Gaṇâdhipatayê namaḥ l namas tunga-śiraś-chumbi-chandra-châmara
2. châravê l trailôkya-nagârarambha-mûlastambhâya Saṁbhavê l svasti
3. śrijayâbhyudaya Sâlivâhanaśakavarsha 1331 neya Virôdhisam-
4. vatsarada Mâgha śu 15 lu śrîman mahârâjâdhirâja râjaparamêśvara
5. śrî vîrapratâpa śrî vîra Bukkarâyaru prithivîsâmrâjyava mâḍuvalli
6. svasti śrîmatu Hariharapurada śrî Râmachandra-Śarasvatîvadêrige śrî Nṛsimha-
7. dēvara pûjâ-puraścharanâdigalige â râyara nirûpadinda śrî-
8. Sâmbaṇṇavadêru tamma âlikege sêrida gôḍa grâmavannu
9. dhârâdattavâgi biṭṭukoṭṭaru â grâmada kuḷagaḷannu vingaḍisikon-
10. ḍu . . . dharama-sthaḷakke teruvudakke â kuḷa vingaḍisi-koṇḍu

11. endu hēlalāgi Sântappa-heggaḍēru tāvu teruva mekke bayala
12. vingaḍisikoṭṭu-teruva kuḷa 6 kke honnu 3 makke
13. bayalaMalannaheggaḍe teruva kuḷa honnu 6 paṇa 5 Kâmakka teruva
14. honnu 4 paṇa 2
15.
16.
17. Râmachandra Vaḍērige âchandrârkkavâgi koṭṭar âgi
â grâmakke salluva
18. gadde bayalu tōṭa tuḍike kuṁmari kôhu modalâgi ênu-unṭâdannu
19. anubhavisikoṇḍu baruvudu Śrî Râmachandra-Sarasvativaḍēru tamma śishya-
20. pâraparyavâgi bhôgisuttâ bahadu mangala mahâ
śrî śrî.

Note.

This records the gift of the village goḍu to the guru Râmachandrasarasvati voḍeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sâmbannavoḍeyar as directed by the king Bukkarâya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sântappaheggaḍe under the orders of Sâmbannavoḍeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhi, Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a viragal lying in a forest belonging to the village Mattivâne in the same Hobali of Hariharpur.

Size 6'×3—6".

Kannaḍa language and characters.

1. svasti śrî Vinayâditya Poysalâḍēvaru
 2. râjyavanu âḷuvalluMâragavuṇḍana maga kâdi sattan
- (The rest is effaced).

Note.

This records the death of son of Mâragavuṇḍa during the reign of the Hoysala King Vinayâditya.

54.

On a stone lying in the road to Belarekôṭe from the village Koḍatâḷu in the same Hobali of Hariharpur.

Size 4'—3"×2'—6"

Nâgari characters. Kannaḍa language.

1. Gaṇâdhipatayê namaḥ namaḥ tunga-śiraśchumbi chandra châma-
2. ra-châravê l trailôkya-nagarârambha-mûlastambhâya Svayambhavê l
svasti
3. śrî jayâbhyudaya Śâlivâhanaśaka varsha 1496 neya Hêvaḷambi sam-
4. vatsarada Mâgha su 15 punyakâladalu śrîman mahârajâdhirâja śrî-vîra-
5. pratâpa Śrîrangamahârâyarū Penugonḍe simhâsanavan-âḷuvalli
6. Hariharapurada Śivalliya maṭhâdhipatigalâda shaḍ-darśana sthâpanâchârya-
7. râda Abhinava ge Bhayirarasa-voḍeyaravaru

8. Sivalli-samasthânada śrī Narasimha-dēvara naivēdyak-endu ā Bhayīrāsa voḍe-
9. yara pādōpajivi Sântappa-heggaḍēru bittukōṭṭa uttāra ga 100 nūruvaraha
10. idake kuḷada vivara

Note.

This inscription records that Sântappaheggaḍe, an officer under the Chief Bhairasvavodeyar, in the reign of Śrīrangarāya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Sivalli in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Māgha in the year Hēvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhāva and not Hēvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Koḍakaḷi from the village Bāvaṇige in the same Hobali of Hariharpur.

Nāgari characters and Kannaḍa language.

1. śrī Gaṇādhipatayē namaḥ Sarasvatyai namaḥ Nārāya-
2. nāya namaḥ namas tunga-śīrāś-chumbi-chandra-chāmara-chāravē trailōkya-
3. nagarārambha-mūla-stambhāya Sambhavē svasti śrī jayābhyudaya śaka varusha 1340 ne-
4. ya Hēmaḷamba-samvatsarada Vaiśākha śuddha 7 Ā śrīmatu Kāsyapa-gōtrada Rikuśākheya
5. Bhōgappayyana makkaḷu Kallaṇṇaṅgaḷu Viśvāmitragōtrada Nāgaṇṇaḷa ma-
6. kkaḷu Lakhaṇṇaḷige kōṭṭa śilā-śāsana-kramaventendare Harihararāyaru
7. . . dāna-dhārā-pūrvakavāgi tāmra-śāsanasthavāgi baha Kēḷūralli
8. Hariyakana haravariya—(the rest is effaced).

Note.

This records the gift of some land at the village Kēḷūr by Kallaṇṇa, son of Bhōgappa-ya to Lakhaṇṇa, son of Nāgaṇṇa in the reign of Harihara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaiśākha in the year Hēmilambi, Śaka 1340. Śaka 1340 is Viḷambi and not Hēmilambi as stated in the grant. The preceeding year, however, Śaka 1339 is Hēmilambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.

Copper plate grant of Krishṇarājavaḍeyar III of Mysore dated Śaka 1767 in the possession of the Lingayāt Matt at Bāḷehonnūr in the Hōbali of Bāḷehonnūr.

1 Plate.

Kannaḍa language and characters.

1. śrīmad brahmāṇḍa-maṇḍala-vidyōtamāna-hṛidyānavadya-samasta-
2. vēdāgama-purāṇētiḥāsa-prasiddha Bhūkailāsa Vārāṇasī-
3. puṭa-bhēdana-madhya-mahānīyya Harikēta-nandana-parishkṛita Jam-
4. vāta-mathādhishṭhita Viśvārādhya-paramparānuyāta simhā-
5. sanārūḍha paṭṭādhyaśha śrī Siddhalinga-Svāmigaḷavara sannidhige

6. svasti śrī vijayābhyudaya Śālivāhana śaka varshangalu 1767 sanda
7. vartamāna Parābhava-nāma-samvatsarada Āshāḍha ba 2 Śukravāradallu śrī-
8. mad rājādhirāja rājaparamēśvara praudhapratāpāprātima-vīra-narapati-
9. birudentembara gaṇḍa lōkaikavīra Yadukulapayaḥ-pārāvāra-ka-
10. lānidhi śaṅkha chakrāṅkuṣa kuṭhāra makara matysa śarabha sālva gaṇḍa-bhē-
11. ruṇḍa dharanīvarāha Hanumad Garuḍa Kaṇṭhīravādyanēka birudān-
12. kitarāda Mahīśūrapuravarādhīsa Śrī Kṛṣṇarājavaradeyaravaru
13. barasikoṭṭa dāna-śāsana adāgi śrī Kaśī-kshētradalli nimma maṭhadalli ni-
14. tyagaṭṭe 12 janakke gaṇārādhane naḍeyuvante appaṇekoḍiśi ī-
15. bagye tingaḷu vandakke kumpani rūpāyi aivattara mēre varusha
16. vandakke kumpani rūpāyi 600 āru nūrara prakāra Kāśīkshētrakke huṇḍi
17. māḍisi appaṇe koḍisuttā idhitāgi nityagaṭṭe sadarī mēre gaṇa-
18. rādhanege takka jinasu aḍigeyavaru vagaire gottumāḍi yiṭṭu yi
19. dharmavannu āchandrārkaḍāgi naḍasuttā namage āśīrvādavan-
20. nu māḍuttā baruvudendu barasikoṭṭa śāsana svadattā [d] dvigu-
21. ṇam puṇyaṇ paradattānupālanam l paradattāpahārēṇa sva-dattam ni-
22. shphalam bhavēt ba tārikhu 10 nē māhe Julāyi san 1846 nē yisavi Kha--
23. ttu Aramane Subarāya dūyam gurikāra yilākhe khāsā bokkasa
24. hajūru-sadari mērege hukumāgi ārunnūru-
25. rūpāyi naṇma vardhanti divasa sālīyā-
26. nā huṇḍi kaḷuhisuttā ide (ruju śrī
27. Kṛṣṇa).

Note.

This records an annual grant of 600 varahas made by Kṛṣṇarājavaradeyar III King of Mysore, to Siddhalingasvāmi, seated on the spiritual throne of Viśvārādhyā and guru of Jangamavāṭi-maṭha in Benares, in order that from this amount 12 Lingāyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a huṇḍi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āshāḍha in the year Parābhava, 1767 of Śālivāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āshāḍha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Śivappanayaka, Śaka 1646 in the possession of the same Bāḷehonnū Matt in the Hōbali of Bāḷehonnū.

Kannaḍa language and characters.

1. śrī Gaṇādhīpatayē namaḥ śrīmad Eḍavamurāri kōṭe kōlā-
2. hala śrī Śivappanāyakkaraīyannavaru Siddhagiri-simhāsanaḍa Huchchu-
3. Vīrapavodeyarige svasti śrī jayābhyudaya Śālivāhanaśa-
4. ka varusha 1646 neya Parābhava samvatsarada Māgha śu 9
5. śrīmatu Bāḷehonnūru simhāsana maṭhada Basavalingayya-
6. navaru bandu Humachada śīme 300 grāmagalannu yiṭṭukonḍu
7. śīme kappakāṇike tegedukolluttēn emba stōmavāgi āśīrvāda
8. vijñāpīsida viśhayakke ā Bāḷehonnūru simhāsanaḍa
9. maṭhadavarige modalininda bandaddannu rājādhirāja Sōmasēkhara-

10. nâyakarayyanavaru maṭhavannu aparâdhake tandu samsthânavannu oppisi
11. koṇḍu Śringêri Śringa Śâstrige â maṭhadalliruva yâvattannu âtage koḍi-
12. si appu-tappugaḷa vichâra naḍe saha tegesiddaddakke
13. mēlinavara vijnâpaneyante î samsthânakke sêrisida simegaḷu
14. Ānandapura Sadâsiva Nâgara Chandragutti Vuḍugere Śikâripura
15. Kuṁsi Sivamogge Tarikere Lakkuvaḷli Maṇḍagadde Hoḷe Honnûru
16. Channagiri Basavâpaṭṭana Śirasi Harapanahalli Kaḍûru Āraga
17. Madhuvankanâḍu Vastâre Tâlaguppe Keladi Jiya Svarṇakâra
18. Kômaṭi Bhûsura Tigala Mēdara śivâyi vuḷida jâti-
19. kâṇike tegedukolluvudu śrî śrî śrî
20. Venkaṭa

Note.

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kâṇike (a religious levy in cash) from persons other than Jiyas, goldsmiths, Kômaṭis, Bhûsuras (brahmans), Tigalas, and Mēdars residing in Ānandapura, Sadâsivanagara, Chandragutti, Vuḍugere, Śikâripura, Kuṁsi, Sivamogge, Tarikere, Lakkuvaḷli, Maṇḍagadde, Hoḷehonnûr, Chennagiri, Basavâpaṭṭana, Śirasi, Harapanahalli, Kaḍûr, Āraga, Madhuvankanâḍu, Vastâre, Tâlaguppe and Keladi on the 9th lunar day of the light half of Mâgha in the year Parâbhava, Śaka 1646, made by Sivappanâyaka of Keladi to Basavalingaya of Bâlehonnûr Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kâṇike* in the 300 villages of Humchasîme and that Sômasêkharanâyaka deprived the Math of the above power and conferred it on Śringa Śâstri of Śringêri.

Śaka 1646 corresponding to A. D. 1724 coincides with Krôdhi and not with Parâbhava, as stated in the grant. Śringaśâstri as the name of the head of Śringêri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannada language and characters.

1. śrîmad Eḍeva-murâri kôṭe-kôlâhala râjâdhirâ-
2. ja Sômasêkhara-nâykarayyanavaru svasti śrî vi-
3. jayâbhyudaya Śaka varusha 1594 neya Ānanda-
4. samvatsarada Vaisâkha ba 2 lu śrî Bâlehonnûru-simhâsanada
5. maṭhada Gurusântasvâmiyavaru î samsthânada mē-
6. le dushṭa-kṛtyâdigaḷ uṇṭu naḍavaḷigôsuga yenta javaḷige (?)
7. banda abhiprâyakke â maṭhada baduku jindage sâmanu
8. muntâddu lûṭi uttâra muntâddu japti maṭhadalli-
9. rataḱka mudre sâmanu Chandramaulêśvara baladaśankha yê-
10. kabetta mutfina chavakaḷi gaddige Bhûchakrada-kauḍe Śvêta-
11. chchhatra simhamukhadavâli ishṭu sahavannu Śringêri a-
12. grahâradallirataḱka Sankarâchârya-karasanjâtarâda Śrin-
13. gaśâstri yemb âṭge mēliruva avara khât prakâra âtage
14. sêrisi samsthânakke Bhûchakrada koḍe adhikavâdanthâddu
15. bandaddâgi vappisi sâgisi samsthânakke yôgyânusârakke
16. adhikavâdanthâddu tilidu nîvu kula-gôtragaḷu Śivâchâra
17. naḍe Śaivâchârada kaṭṭu Śivabhaktarapâḍu Sâdhu Vakkaliga Ra-
18. ḍḍiga Kuṁbâra kaivâḍa jâti-samastakku kappa kâṇike vasûl-
19. mādikollabêku

Note.

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bālehonnūr Math and the transfer of the above articles to the Śringaśāstri along with the enumerated rights of the former Math by Sōmesēkhāranāyaka on the second lunar day of the dark half of Vaiśākha in the year of Ānanda, Śaka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Śaka year and Śringaśāstri as the name of the head of Śringēri Math is unheard of. For these reasons the record may be regarded as spurious.

59.

A sannad of Kṛishṇarāja Voḍeyar the third in the possession of the same Math.

Kannaḍa language and characters.

1. Virōdhi-samvatsarada Pushya śu 12 Budhavāradallu śrīmatu aramane-
2. sīme gaḍigaḷa amila killedārarige barasi kaḷuhisida Nirū-
3. pa adāgi Bālēhalli-simhāsana-svāmigaḷu tamma śishyārja-
4. neya bagye modalu dēsada mēle sañchārārthavāgi hagaludī-
5. vaṭige tegasikoṇḍu bandu iddalli kelavu-kaḍe Brāhmaru muṇ-
6. tādavarigū ivarigū vyavahāra bandaddarinda Hajūrige kareka-
7. luhisi ivaru hagalū-dīvaṭige hiḍisikoṇḍu baruva paddha-
8. ti uṇṭo illavō embadāgi vichārisuvalli ī maṭhada svāmi-
9. gaḷu Śīrya Bēlūru Hariharadinda ī bagye baradu koṭṭa mahaja-
10. ru tandu tōrisiddarindalū Mōtikhāni Bakshi Narasingarāyanige
11. sābaku Śīryada māmāle iddāgye ī svāmigaḷu hagalū dīvaṭige
12. hiḍisi koṇḍu bandaddu vūṇṭu embadāgi Narasinga Rāya Hajūralli
13. arike māḍiddarindalū Chandragutti āmila Kupparāyanu sābaku
14. Bēlūru āmilu māḍuttā iddalli sadari Kuppūrāyanna rūb rūb
15. parāmbarisuvalli uṇṭu embadāgi hēḷiddarindalū saha māmūlu mēre-
16. ge ivaru hagalū-dīvaṭige hiḍisikoṇḍu tamma śishyārjane muntā-
17. da bagye dēsasañchārakke bandalli aḍḍimāḍada hāge tākīti māḍuvudu
18. tārikha 6 ne māhe Janavari 1830 khattō Honnāvāra

Kṛishṇa Rāv munishi hajūru

Signature of Mahārāja of Mysore.

Note.

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bālehonnūr Math by Kṛishṇarāja voḍeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

60.

Sannad of Kṛishṇarāja Voḍeyar Bahadur III, dated A.D. 1828 in the same Bālehonnūr Math in Bālehonnūr.

1. śrīmad vēdavedānta siddhānta purāṇāgamētiḥāsa sakala śāstra-prasiddha śrīmad Vira-śaiva-mata-sthāpanāchāryavarya dusṭa-nigraba śiśṭa-pa-
2. ripālana śilānyavādi vārdhara-paṭala-paṭu-prabhanjana satkriyā-
3. chāra-kshira-pārāvāra-rākākaḷānidhi-nibhāyamanānāchāra-
4. mahāmāhidhra-Śumbhabhrid-bhibhrat-prabhāva Bhāvabhava-madēbha-
5. bidu-vidalana-paṭu-panchāsyāvatāra Śivabhaktajana-manōvana-
6. vasanta śaraṇāgata-pavipaṇjara-ranjita jita-kālakāmādyam-
7. dhatama-chaṇḍa-mārtāṇḍa-maṇḍala vinamad Ākhaṇḍala-puṇḍarikājana

Archl. Rt.

8. Puṇḍarikākshādi dēvatāvitaṇa makuṭa taṭaghaṭita māṇikya-
9. mālāprabhāpaṭala parivṛita pādapayōja Paraśiva prāchīna la-
10. paṇōdbhava jagajjangamajāla janma kāraṇabhūta Śruti pratipā-
11. dyamāna vṛiddh-Āgastyādi muni prabōdha sākshāt Rēṇukāchārya
12. prachanḍa pichanḍōdbhava śrīmat Rudramuniśvara guruvarānvayā-
13. nvita dvitiya Sambhu Digambara Muktimuniśvara vara vaṃsōtpanna
14. gurucharana vinyāsa pāvanīkṛita bhūsukshētra sāratarōttunga Bha-
15. drā tira pradēśāntara pravirājamāna śrīmad-Rambhāpurī vīrasimhā-
16. sanasya śikhāmudrābhīrāmāṇam śrīmat Channabasavalinga-svāminām
17. kara kanjāta sanjāta śrīmat Pañchākshara-svāminām pāṇipadmōdbhava śrī
18. Gurusiddhasvāmigalavarige
19. śrīmat samasta bhūmaṇḍala maṇḍanāyamāna nikhila dēśāvatamsa Karṇā-
ṭaka jana-
20. sampadadhishṭhānabhūta śrīman Mahīśūramahāsamsthāna madhya dēdī-
pyamānāvikalakalā-
21. nidhikulakramāgata Rājakshitipāla pramukhanikhila nija rājādhirāja
mahārāja chakra-
22. varti maṇḍalānubhūta divya ratna simhāsanārūḍha śrīmad rājādhirāja rāja-
paramē-
23. śvara praudhapratāpāpratima vīra narapati-birud entembaragaṇḍa lōkai-
kavīra Yadukulapa-
24. yaḥ pārāvāra kalānidhi śankha chakrāṅkuśakuṭhāra makara matsya Śara-
bha sālva gaṇḍabhēruṇ-
25. ḍa dharāṇivarāha hanumadgaruḍa kanṭhīravādy anēka birudānkita Mahī-
śūra Kṛishṇarāja va-
26. ḍeyaravaru māḍuva śaraṇārti Sarvadhāri samvatsarada Bhādrapada ba
4 Sthiravārada varege.
27. nāvu kshēmadallidhēve tamma tapōvaibhagaḷige barasi kaḷuhisuttā baruva
hāge māḍisatakka-
28. ddu sāmprata tāvu Chikka Ballāpurakke bandu iruva samāchāravu hagalu-
divaṭige hiḍi-
29. sikoṇḍu baruvadakke Brāhmaru muntādavaru māmūlu illavendu aḍḍi-
māḍida vivara
30. muntāgi hajūru śrutavāddarinda appaṇe koḍisi ide hagalu divaṭigeyannu
tāvu
31. hiḍisikollā kelasvilla hāge hajūrige bandalli hagalu divaṭige bagye pūrvadalli
banda
32. sanadu patra muntāddu yāvattu iruvadannellā parāambarisi tamage hagalu
divaṭige
33. saluvadādare sarkāradindale beḷli hagalu-divaṭige appaṇe koḍisalādhitu
tilidu mā-
34. rgadalli baruvāga kalahagaḷu āgada rītige horaṭu baruvahāge māḍisuvudu
tārīku 27 nē
35. māhe Sepaṭambara san 1828 ne i Anṇeya munashi hajūru intu i śaraṇārti
śrī Kṛishṇarājodeyara baraha.

Note.

The sannad is in Kannada language and characters and dated Saturday the 4th lunar day of the dark half of Bhādrapada in the year Sarvadhāri, and Saturday the 27th of September A. D. 1828 and written by Munshi Anṇaya and signed by His Highness Kṛishṇarāja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamins from Rēṇukāchārya to Gurusiddhasvāmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svāmi not to make use of torch-light during the day time (Hagalu-divaṭige). It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people.

61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

1. śrī Nandinātha śrī Bhṛṅginātha śrī Virabhadra dēvarige mukhyarāda Naḷa saṁvatsarada Jyēshṭha Śu 12llu śrīmatu Rambhāpurada vīra-
2. simhvāsanake karttarāda Kapaṭada Yeṇṭuḷaḍesvāmiyavaru namma simhvāsanada śīśyaru makkaḷādanthā Ganjaḷagōḍa Namaḥ—
3. śivāya dēvarige barasikoṭṭa paṭṭē-vālekramaventendaḍe Ganjaḷagōḍapura-vu ayvattu nūru kālārabhya Aramane
4. Karakuḍi lingamudre-kāllanu kuhikindali ninu a bhūminu hiḍidu arasugaḷige hēḷi kēḷi koṇḍu ayvatta-
5. nūru honnu sālāsammandhavam tegeḍuhāki Śivacharava hiḍidu ā kalla sāsavanu marisi simhvāsanada biridanu um l
6. ā puravargada-bhūmiyannu gade kha 12 daḍi sē(na) bōgarige pālisikoṭu uḷidu kha ll nu-purvaśistu batta guttige kha 1 ke ba 8 lu na ni namma
7. śīśyanāgi yiddalli ninna makkaḷa makkaḷa svatantradali ravi-saḷigaḷuḷḷa pariyantradallu ninage pālisi koṭevu yi pālisi koṭṭadarōḷage Virabhadra-dēvara dipārā-
8. dhanega ga 2 Munīśvara-dēvara kaḍale palārake ga ½ ubhayam ga 2½ vanu kālākāla pratiyalu koṭu barōdu endu barasikoṭa paṭevāle yidake
9. sākshi Āḍuvali-heggaḍe Muḷḷaiyā namma śīśyarōḷage Munīśvara-dēvaru Sōmasēkharadēvaru Hosaūra purada Chennavīradēvaru Bānavaḍi Muddu-
10. vīradēvaru Pēṭe Kanneyaseṭi namma Basavalingayya ubhayam 2 ra kaṇṭa muṭṭida-sākshi vappitada baraha śrī Virabhadra dēvaru Yeṇṭuḷaḍesvā-
11. pitada baraha kartara apaṇe baradāta sēnabōga Mahantayya

Note.

This records the grant of a plot of land in Ganjaḷagōḍapura by Kapaṭada Yeṇṭuḷaḍesvāmi to Ganjaḷagōḍa Namaśśivāyadēva and also to sēnuboga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyēshṭha in the year Naḷa.

The date is not verifiable.

62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

(Front).

1. Viḷambi saṁ^l da l Srāvaṇa ba 10 lu śrīma-
2. t. Keḷadi Sōmasēkaranāyakaru Rāmappa-
3. ge barasi kaḷuhisida kāryya Baggunji-sīme-
4. yalli Sitānadi-tīradallu Kenchavānu ka-
5. ṭṭista Viraktamaṭhakke yi sīme Keḷaūra grāma-
6. dinda uttāra-koṭṭa svāstege Hevasagrāmada-
7. li kelavu bhūmi saṁśṛiṣṭavāgi ade yi Ke-

8. la-ûra grâmadinda uttârava koṭṭa bhûmi-
9. samipadalli Kallugudde-bastige Sîvapurada-
10. PâlaBarasige grâmadinda uttâravâda bhû-
11. mi vaḷage hoḷe vattina nashtakke prâku nillisi-
12. da nûru honnina bhûmiyannû adê krayava ko-
13. leû yî bhûmiyannû yî maṭhâda dha-
14. rmakke uttârava koḍabêkendu Kem-
15. pina-maṭhadavaru hêluttâre â riti appaṇe-
16. yâgabêkendu Aḷiya Nirvâṇaiyyanavaru
17. hêḷida sambandha yî Kempinamathâda dēvara kai-
18. ya kraya ga 118½—7½ nûrahadinenṭu va-
19. rahanû êḷu haṇa aḍavannû varavaṇi-
20. ja tegedukoṇḍu uttârava koḷadu yî-
21. sîme Keḷaûra Pâla Hedase grâmadinda
22. sîstininda ga 7½ prâku nillisida na-
23. shṭa nimma ga ½½ yiralâgi nilisida na-
24. shṭadinda ga 2½3½ hâge ga 2½4½
25. ûbhayaṃ ga 10½3½ Kallugudde ba-
26. stige yî Barasige grâmadinda prâku
27. uttâravâda svâsteyinda hoḷe-vatti-
28. na bagge nilisida nashtadinda ga 1½
29. ûbhayaṃ ga 11½8½ hannondu
30. varahannû yeṇṭu haṇa muppâga-
31. gada sosteyannû yî Virakta-maṭhâda
32. dharmake Sîvârpitavâgi koṭṭu
33. yî bhûmige lingamudrâ-silâ sthâpi-
34. tava mâḍisuvallige hujûrinda U-
35. ḷigada Virana kaḷuhisidêve Cha-
36. û-grâmadavara karasikoṇḍu ga-
37. ḍi tashkara bârada riti yivana mun-
38. diṭṭu rêkhe pramâṇu bhûmige
39. silâsthâpitava mâḍisikombudu
40. yî kâgadava sēnabôgara kaḍita-
41. ke barasi tirugi ivara vaśakke
42. koḍuvudâgi śrî yatâprati

Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kencha-
uva on the bank of the Sîtâ river by Sômasêkharanâyaka of Keḷadi on the 10th lunar
day of the dark half of Śrâvâṇa in the year Viḷambi. The date is not verifiable.

63.

On a brass plate in the same Matt.

Kannada characters.

Śrî

1. guru piṭha
2. śrî Rambhâpurî
3. vîra-simhâsa

Translation.

The seat of illustrious teachers.
The Virasimhâsana of Rambhâpurî (Bâḷehonnûr).



AM. ST. LAM.

[illegible][illegible]

A copper plate grant of Jayamurinâdâlvân in the possession of the same matt at Bâlehonnur.

Single Plate : Tamil and Grantha Characters.

Tamil language.

- A. 1. ya Suvâ Nâraṇaneḷuttu ivai Neydalûr Tilatayayyaneḷuttu
 2. ivaiy Kunṇûr Kīlavaneḷuttu ivaiy Singudâneḷuttu ivai-
 3. y Ariṣila kilān Śiridānakka-neḷuttu idAri Vennûr n-
 4. âṭṭu p Parāntaka purattu-k-kaṇi kâchchuvan Tiruvi rājar mākka-
 5. liyenān Punrai Tirucheruvâchchanattâneḷut-
 6. tu ivai Veyāna kuḍâneḷuttu ivai Śuvarṇiru seṭi eḷuttu
 7. ivai Devûruḍaiyâneḷuttu śrī Jayamuri- svasti śrī yāṇ-
 8. ḍaīndāu Jayamuri Nâḍâlvānukku chehelāninra yā-
- B. 1. ṇḍaīndâvadu ivvāṇḍu Jayamuri Nâḍâlvānāna Pittanavâ-
 2. ḍa Sendanān enga lāchchi Kalandurai aḍigaḷ piranda nāl
 3. Raivati nāl tingaḍōrum muṭṭāmai Jayammuri-chcharuppe-
 4. di-mangalattu muppattiruvārum ainju kaniyum or piḍi
 5. neyyum tayirum aṭṭi muppattiruvarkkumunpadā-
 6. ga idarkku cheyda nilam vēli nilam attai vāykkil
 7. idar kellaī vaḍa kombinilam kilakkaḍaykkilpār-
 8. kellaī karupput-toṭṭattukku mērkum tenpārke

Note.

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingāyat mutt at Bâlehonnûr which is regarded as the seat of one of the five original gurus of the Lingāyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavâḍa Sendanān *alias* Jayamurinâdâlvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one piḍi (a measure) of ghee, and curds might be made to 32 Brahmans every month on the day of the constellation Rêvati, in which constellation his mother Kalanduraiaḍigaḷ was born. The boundaries of the land next follow.

MUDAGERE TALUK.

At the village Gôṇibīḍ in the Hôbali of Gôṇibīḍ, on the doorway of Basavêśvara temple.

Modern Kannaḍa language and Characters.

1. Gôṇibīḍa sīme Kittalenâḍa Chinugada Virappagaḍa-
2. ra makkaḷu Dēvaṇṇagaḍaru yivara hirriya makka-
3. ḷu Virappagaḍanu Basavêśvara Svāmiyavara dēva-
4. stāna yi pēṭhēmaḷigegaḷa kaṭṭu bage prā-
5. rambhamâḍida vivarâ ḷḷ Chitrabhānu saṁvatsarada
6. Mārgasira bahuḷa 5 ḷḷu yi dēvastāna maḷige sahā
7. kambha pratishṭhe māḍiddu ḷḷ Svābhānusamvatsa-
8. radâ Nija Chaitra śu 15 ḷḷu yi Basavêśvara-
9. svāmiyavara pūrva pēṭheyinda teraḷikoṇḍu

10. bandu yî dēvastānadalli pratishṭhe mādīdaru ya-
11. badāgi yî Gōṇibīḍa stalada Śānabhāga Aṇ-
12. ṇaiyyanavara maga Lingappaiyanu prītiyinda yi
13. sēve mādīdavarige sakalaiśvarya dhana dhānya putrarugaḷa
14. koṭṭu ninnā sēve tegadukoḷabēkendu binnahaṃ mādī ba-
15. rada barahakke āchendrākam a-
16. stu sri.

Note.

This records the construction of Basavēśvarasvāmi temple and some shops in the year Chitrabhānu and the consecration of the image of God Basavēśvara in the said temple in the year Svabhānu by Virappagaḍa, eldest son of Dēvaṇṇagaḍa, son of Virappagaḍa of the village Chinuga in Kittalenāḍ, in Gōṇibīḍ-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Aṇṇaiya, shanubhog of Gōṇibīḍ and with a prayer for the welfare of the person who caused the temple to be built.

66.

On a stone set up in Banni MahāKālī temple in the same village.

Size 1'—8"×1'—3".

Kannaḍa language and characters.

1. svasti vijayadudaya Śālivāhanaśaka varuśa
2. 1536 sanda vartamāna Rākshasa samvatsarada Māgha śu-
3. dha 8|| Vīrapā
4. saluva Gōṇi-
5. bīḍa Kālāmmāna sunāraru Kālapanāyakarige darma-
6. vāgaliyandu Gōṇibīḍa Pāñchālādavaru yî Māgha śu-
7. dha 8 lu vīrasamayada sunāluvina Kanaḍavīra pāñchālādava-
8. ralu kūḍi koḍadavaru tamma heṇḍara pararige koṭṭa hāge
9. Kālapanāyakara sāsanava Saṇṇa Lingaṇṇanu bareda
10. kuladoḷage maduvēli heṇṇu gaṇḍinali banda haṇavanu
11. dēvarige koḍaluḷḷavaru . koḍade yidara makaḷu

Note.

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kālappanāyaka between two sects of Goldsmiths, the Pāñchālādavaru of the village Gōṇibīḍ, and Kannaḍa Vīra Pāñchālādavaru of Vīra-samaya Sunāluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67.

On the pedestal of the Chauvīsa Tīrthakara image in the same temple.

Size 1½'×1'.

Kannaḍa language and characters of the Hoysala period.

- | | |
|----------------|-----------------------|
| 1. svasti śrī- | 5. Chauvīsa Tīrthaka- |
| 2. matu A- | 6. ra prati- |
| 3. nantana ü- | 7. me mangala |
| 4. dyāpaneya | |

Note.

This image with the figures of 24 Jaina Tirthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankāli temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvisa Tirthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68.

Votagar grant of Pratāpadēvarāya of Vijayanagar, śaka 1332 in the possession of Subbābhaṭṭa at the village Koḍatale in the Hōbali of Srīngēri.

Three plates with Varāha seal.

Nāgari characters; language mostly Sanskrit and partly Kannaḍa.

1. śrī Gaṇādhipatayē namaḥ nama-
2. s tunga śiras chumbi chandra chāmara chāravē trailōkya-
3. rārambha mūlastambhāya Śambhavē l bhūyasē bha (v) atām bhūtyai
bhūyā-
4. d Āścharyakuñjaraḥ l āhur vihārakāntāram āgamānām cha
5. yōgiṇaḥ l Harēr Līlāvarāhasya dāmshtṛā daṇḍaḥ sa pātu vaḥ l Hē-
6. mādri kalaśā yatra dhātrī chehhatraśriyaṁ dadhau l asti kshī-
7. rārṇavōdbhūtam apāṁ pushpaṁ anuttamaṁ anūnaṁ yasya
8. nirmālyaṁ ādhattē śirasi-Īśvaraḥ l sadāmōdanidhēs tasya
9. santānē Yadusaṁjnitē l abhūd āścharya mādhyamaṁ vasudhāyā-
10. s tapaḥphalaṁ l Sangamō nāma rājābhūt sārābhūtē tadanvayē
11. rējē yasya yaśaḥ Siddha-chāriṇibhiḥ sukīrtitaṁ l sarvara-
12. tna-nidhēs tasya samrāḍ āsit tanūbhavaḥ l rājye Bukka mahi-
13. pālō maṇinām iva Kaustubhaḥ l tasya Gaurāmbikājāneḥ
14. tanayaḥ sunayōnnataḥ l hāragaura yaśaḥ-pūrahārī Hariha-
15. rēsvaraḥ l yat shōḍaśa mahādāna yaśasā digvihāriṇā l
16. bhūyasām abhavan nṛiṇām bhuvanāni chaturdaśa l tasyaiva hi
17. nṛipālasya dēvyabhūt Mēamāmbikā Śaurēs tasya yathā
18. Lakshmīś Śankarasyēva Pārvatī Pitāmahasya Sāvitrī
19. Chhāyā Dinamaṇēr iva l vilāsa vibhramōllāsātira-
20. skṛita Tilōttamāḥ l Atrēr iva Anasūyēti Vasishṭhasyā -
21. py Arundhatī l Śachī Śatamakhasy ēva Śāśinō Rōhiṇī
22. yathā Damayanti Nalasy ēva Rāmasyēv Āvanisutā l ta-
23. sya Mēāmbikājānēr udabhūt sumahōnnataḥ Pratāpa

(IIa)

24. Dēvarāyō yaḥ putrōbhūt kuvalayēksha-
25. ṇaḥ l . . . rūpa iva mūrtau yasyāṅgā Anangamivāparaḥ l
pramē-
26. . . . iva dharmō yaḥ prajāvān svaguṇair abhūt l pratyarthi-samid-u-
27. dbhūtaḥ pratāpāgnau raṇē raṇē l vijitō yēna virēṇa
28. vijaya śrī karāgrataḥ l vijayī Vikramāditya Bhō-
29. jabhūpa ivāparaḥ l anginō yam prachakshantē Rājārājāva-
30. tārakam l abhangam Anga Kāṇṇa Vangādyaiśch āmarādi-
31. bhiḥ l rājānō yam nishēvante rājachihnaḥ svayaṁ dhṛitaiḥ l rā-
32. jādhirājas tējavsi yō rājaparamēsvaraḥ l Hindūrāya-su-
33. ratrāṇa-dusṭa-sārdūla-mardanaḥ l gajaugha-gaṇḍabhērūḍō gajēn -

34. dra-mṛigayârataḥ l mûrurâyaragaṇḍâṅkaḥ pararâya bhayaṅka-
35. raḥ l śrī Tungabhadraparighê nagarê-Vijayâhvayê l simhâsa-
36. nasthaḥ prityâ yam avanim âśaśâsa saḥ l Śâlivâhana-ni-
37. rṇitê śakavarsha kramâgatê l yugmâgnigūṇa bhūmyâ-
38. samyutê Vikṛiti vatsarê l Kârtikyâm tu sitê pa-
39. kshê Dvâdaśyâm śubhavâsarê l Tungabhadrânaditirê
40. Virûpâkshasya sannidhau l Śrī-vatsa gôtra jâtâ-
41. ya varĀpastamba sūtrinê bahvrichânâṃ varēnyâ-
42. ya yatavan-mânasâtmanê l padavâkyapramânēshu
43. parâṃ prauḍhim upēyushê l vâdi vidvat kavindrâya
44. Vishṇu siddhânta vēdinê Vêdântâchâryavaryâya Vi-
45. shṇupûjâparâya cha l Dêvarâchârya-putrâya Mâya-
46. ya nâchâryadhîmatê l Ārangavēṇṭhakêchaiva Heba-

(II b.)

47. rākhyasya sîmani l Vôtegâr iti vikhyâta nāmâ-
48. naṃ grāmam uttamam l Dêvarâyapuram chēti prati-nâma
49. samanvitam l sarvamânyam chatussimâ samyuktam cha
50. samantataḥ l nidhi nikshêpa pâshâṇa ashtabhôgai-
51. rathêtariḥ l vividhaiścha phalair yuktam sataṭākam sa bhû-
52. ruham l âchandra târakam bhôktum dâtuṃ châpi nijêchehha-
53. yâ l putra pautraiścha tatputraiḥ tatsutaiḥ tata uttaraiḥ l Pra-
54. tâpa Dêvarâjendra mânaniyô manasvinam sahira-
55. nyapayôdhârâ pûrvakam dattavan mudâ l

(III a.)

56. tasyâgrahâravaryasya chatus sîmâvalinirṇa-
57. yaḥ l sarvēśhâm sukhabôdhâya likhyatê dēsabhâsha-
58. yâ l Vôtegârige pratinâma Devatâpurakke mûḍalu pegi-
59. padagaḍi kalinindam paḍuva tenkalu Kumba kaladi baḍaga
60. paḍuva biḍeda sîme târuvari haḷadim mûḍalubaḍaga
61. Mâlûra gaḍiya tevara nîruvariindam tenkalu śrī
62. dânapâlanayôr madhyê dânat śrēyônupâlanam dâ-
63. nat svargam avâpnôti pâlânâd achyutam padam l svadattâd dvigūṇam
64. puṇyam paradattânupâlanam l paradattâpahârēṇa svadattam nish-
65. phalam bhavêt l svadattam paradattam vâ yô harêta vasundharâm sha-
66. shṭi varsha sahasrâṇi vishṭhâyâm jâyatê krimiḥ l êkaiva bhaginî-
67. lôke sarvēśhâmēva bhûbhujâm na bhôjyâ na karagrâhyâ vipradattâ va-
68. sundharâ l sâmanyôyam dharmasetur nripânâṃ kâlê kâlê pâlanî-
69. yô bhavadbhiḥ l sarvân êtân bhâvinaḥ pârthivendrân bhûyô bhûyô yâchatê
70. Râmachandraḥ ll

Śrī Virûpâksha

Note.

After describing the genealogy in the usual way of Pratâpadêvarâya of Vijayanagar the grant records the gift of the village Vôtegâr, renamed Dêvarâyapura by Pratâpadêvarâya to Vêdântâchârya, son of Dêvarâchârya, of Rigvêda, on the 12th lunar day of the light half of Kârtika in the year Vikṛiti, Śaka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

KOLAR DISTRICT.

69.

KOLAR TALUK.

A copy of Rāmasamudra grant of King Kṛishṇarāya of Vijayanagar, dated Śaka 1435 in the possession of Saule Śēshāchār in Kōlār Town.

Telugu language and characters.

1. śubham astu svasti śrī vijayābhyudaya Śālivāhana śaka varsha-
2. bulu 1435 agunēti Śrīmukha samvatsaram Āśvīja śu 12
3. puṇyakālamandu śrīman mahārājādhirāja rāja-paramēśvara śrī vīrapra-
4. tāpa śrī Kṛishṇa Rāyamahārāyalugāru sukhānurāgam śrīrājya-
5. chēyachu uṇḍagānu śrīmad Raghupatināyakāchāryulaina śrīvīra
6. Rāmanāyakulavāru śrī Bhāradvāja-gōtra Āpastambasūtram
7. Yajusśākhādhyāulaina śrī Rāmachandrabhaṭṭōpādhyāyula pu-
8. trulaina Haribhaṭṭōpādhyaluku ichchina tāmra śāsanam
9. etlannanu mā adhikārāniki chērina Chinnapalle anu grāma-
10. munaku śrī Rāmasamudram ani pratināma chēsi mā-mātāpitri-
11. vulaku puṇyalōka prāptikai śrī Rāma-sannidhilō sahiranyōda-
12. ka-dānadhara pūrvakangānu samarpinchiri ī grāmāniki chellē
13. nidhyādi samasta tējasvāmyamulannu mīru putra pauṭrādulugā anubha-
14. vinchukoni mā-vaṃśasthaluku śrēyaḥ-prārthana-chēsukōni sukhāṅgā vuṇḍēdi
ani
15. vrāyinchī yichchina tāmraśāsanamu l svadattādviguṇam puṇyam paradattā-
16. nupālanam paradattāpahārēṇa svadattam nishphalam bhavēt dānapālanayō-
17. r madhyē dānāt śrēyōnupālanam dānāt svargam avāpnōti pāla-
18. nād achyutam padaṃ śrī Rāma ll

Note.

This records the grant of Chinnapalle, newly named as Rāmasamudra to Haribhaṭṭōpādhyāya, son of Rāmachandra-bhaṭṭōpādhyāya of Bhāradvājagōtra and Āpastambasūtra by the Chief Rāmanāyaka, a dependant of mahārājādhirāja rājaparamēśvara, vīrapratāpa, Kṛishṇarāja on the 12th lunar day of the light half of Āśvīja in the year Śrīmukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual imprecation.

70.

A copy of a copper plate grant in the possession of Kṛishṇaśāstri, agent of Avani Matt in Kōlār.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhanaśakavarshambulu l
2. Prabhavādi chellu varushambulu 49 agunanēti Nāla-nāma samva-
3. tsara Pushya śu 12 Angārakavāramu śrīmad rājādhirāja rāja-
4. mārtaṇḍa rājakandarpa rājakaṇṭhirava rājatējōnidhi
5. rājamahārāja śrī Yādava-vaṃśābhdi-paripūrṇa-cham-

Archl. Rt.

6. dralayina Guttiharaniibbaragaṇḍa Basavaśankara birudānkita-
7. layina Konkana-daḷa-viphālāṅkuśalayina Māvulagōtra
8. pavitralayina Peddanāyani Nallārappanāyanigāri pautrulaina
9. Peddavenkaṭappa nāyanivāri putrulayina Peddanāyanivāru Sāṇ-
10. ḍilyasa gōtra Āpastamba-sūtra Yajuśśākhādhyāyulayina
11. Koḷālasthaḷam Talagundam Agrahāram Śarimaḷḷa Subbāvadhā-
12. nulavāri pautrulayina Rāmakṛishṇāvadhānulanavāri putralayina
13. Kṛishṇaśāstrulanavāriki Māvulagōtra pavitralayina Peddanāyani Nallāra-
14. nāyanivāri pautralayina Peda Venkaṭapanāyanivāri putralayina
15. Peddunāyanivāru Sarimaḷḷa Subbāvadhānulanavāri pautrulayina
16. Rāma Kṛishṇāvadhānulanavāri putralayina Kṛishṇaśāstrulanavāriki Nallārappa-
17. nāyanivāri-pautralayina Peda Venkaṭappa-nāyanivāri putrala-
18. yina Peddanāyanivāru Sarimaḷḷe Subbāvadhānulanavāri pautrula-
19. yina Rāma Kṛishṇāvadhānulanavāri putrulayina Kṛishṇaśāstrulanavāriki
20. vrāyinchī yichchina bhūdāna-tāmra-śāsanam eṭṭannanu mā-nāyaka-
21. tanānuku chelle Peddannāyanidurgānuku vaḷitamaina Rāmakuppaṁ-
22. śimalōnu Peddūru-grāmānuku naḍachē bhūmilōnu miku mā-
23. ku putra-pautra pāraṁparyagānu naḍachēṭṭagānu i Makara-sankrānti-
24. mahāpunyakāḷaṁandu sahiranyōdakadāna-dhārāpūrvakamgānu
25. kāḍāraṁbhaṁ bhūmi 3 padahaidu tūmulu daya-chēsi ichchinā-
26. ran ganuka mā peddalaku pritiḡānu ishta-daivam- arpaṇam
27. ichināramu mī-putra-pautra-pāraṁparyangānu sukhānā
28. anubhaviṇchukonivachchēdi ani vrāyiṇchi ichchina dāna śāsanamu
29. svādattād dviguṇam puṇyam paradattānupālanam para-dattāpahārēna
30. svadattam nishphalam bhavēt sva-dattam paradattam vā yō harēta vasun-
31. dharām shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyate krimiḥ
32. (śrī Gōpālā)

Note.

This records the grant of the village Peddūru to Kṛishṇaśāstri, son of Rāmakṛishṇā-vadhāni and grand-son of Sarimaḷḷa Subbāvadhāni by Peddanāyani, son of Peda Venkaṭappanāyani and grand-son of Peddanāyani Nallārappanāyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pushya and first day of Makara in the year Naḷa, Śaka year not fully mentioned.

71.

On a rock close by Arahaḷḷi in the Hobali of Kōlār.

Size 6"×4"—6".

Kannaḍa language and characters.

1. svasti śrī vijayābhudaya Kalivarusha 4535 śaka varusha 1356 neya mēge
saluva Ānanda-samvatsara
2. . . . 30 Sô Ādra-nakshatra Prītiyōga Bavakarāṇa-sūryagrahāṇa-puṇyā-
kāla-
3. dalu śrīman mahārājādhirāja rājaparamēśvara pūrva-dakshiṇa-paśchi-
mōttara-chatus-samudrādhipati
4. śrīvīrapratāpa Vijayarāya-mahārāyara kumāra Pratāpa Dēvarāya-mahā-
rāyaru prithvirājyamgeyivali śrīman mahā-
5. pradhāna Perumāḷedaṇṇāyakara taṁma Mallanṇagaḷu Bammasamudradalu
Lakkhhaṇṇodeyara nīrūpadinda Nāyakatanava māḍuvali

6. tamma Nāyakatanake saluva Kolālanāḍalu Mukkaṇṇa Voḍeyara Sonṇagau-
ṇḍaru Seṭṭiyahalliya
7. bhāgeya Areyahalliya paśchima-bhāgadalū nāu Āghrāravāgi biṭṭa Māra-
samudravanu
8. kuṇṭe kaṭṭe tōṭa tuḍike aṇekaṭṭu kādārambha nīrārambha eḍa eṇe guyya-
lu modalāda samasta . . . svāmyavanu
9. Haritasagōtra Āpastamba sūtra Yajuś-sākhādhyāyigalāda Naṇjappanvara
kumāra Maha-
10. dēvayyagalige sa-hiraṇyōdaka-dānadhārāpūrvakavāgi ā grāmavanu
11. nīvu nimma putra-pavutra-pāraṃparyavāgi sukhadinda anubhavisikoṇḍu
ā grāmada Hiriya [kēreya]kelage hattu kolaga gadde-
12. yanu śrī śrīmad akhilāṇḍakōṭi-brahmāṇḍa-nāyakadēvatā-sārvabhauma śrī
Tirumalenātha dēvara paḍitaradī-
13. pārādhanege salisuttā āchandrāka sthāyiyāgi sarvamānya agrahāravāgi
anubhaviśūdu nimma bhūmigaḷu
14. dānādhikrayangalige saluvadu nimma kērege ūnamānavādare nīvu mahā-
janangalū kaṭṭalullavaru yī
15. ī śāsanada mariyāḍeyali śrīmad akhilāṇḍakōṭi-brahmāṇḍanāyāka dēvatā-
sārvabhauma śrī Tiru-
16. malenātha-dēvara munde pramāṇava māḍi śilā-śāsanava māḍikoṭṭevāgi nīvu
yī
17. aghrāraṇu sarvamānyavāgi ā-chandrākasthāyiyāgi anubhavi sukhadim
bālūdendu
18. namma strī-putra-jñāti-sāmantara anumataḍinda arasinavara matadinda
namma svaruchiyinda vo-
19. ḍambattū koṭṭa dharma-śāsana sva-dattāṃ paradattāṃ vā yō harēta
vasundharāṃ shashṭivarisha
20. sahasrāṇi viṣṭāyāṃ jāyatē krimih dānapālanayōr madhyē dānāt śrēyōnu-
pālanam dā-
21. nāt svargaṃ avāpnōti pālanād achyutam paḍaṃ śrī śrī śrī.

Note.

This inscription records the grant of the Agrahāra Village, Mārasamudra with its tank, well, gardens, dry and wet fields to Mahadēvaya, son of Nanjappadēvaya of Hari-
tasagōtra and Āpastambasūtra by Sonṇagavunḍa, son of Mukkaṇṇa-voḍyer, invested
with the power of Nāyaka over Kōlāla-nāḍu. At the time of the inscription, Mallanṇa,
younger brother of Perumāle Daṇṇāyaka, was a Nāyaka of Bammasamudra under
the orders of Lakkhaṇṇoḍyar, while Pratāpadēvarāya, son of Vijayarāya-mahārāya,
was ruling over the earth. The grant is dated Monday the 30th lunar day of the year
Ānanda, Śaka 1356 and Kali 4535, there being a solar eclipse on the day with the con-
stellation Ārdra, with Prītiyōga and Bavakarāṇa. The date corresponds to Monday
the 7th of June 1434 A. D., with the constellation of Ārdra. There was a solar eclipse
on the day. The yoga of the day was Atigaṇḍa and not Prīti as mentioned in the inscrip-
tion. The donee was bound to make over a wet field with the sowing capacity of
ten Kōlagas under Hirekere for the service of offering food to God Tirumalenātha. The
inscription ends with the usual imprecation.

72.

On a rock close by the village Talagunda in the Hobali of Vakkaleri.

- | | |
|----------------------------|---------------------------|
| 1. Palavanga-saṃvatsarada | 4. illi biddu vastu hōgi |
| 2. Vayisākha ba 12 lu śrī- | 5. svāmipāḍakke sēridanu. |
| 3. matu Bayirarasanu | |

Note.

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of
the dark half of Vaiśākha in the year Plavanga. The date is not verifiable.

73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahalli in the same Hobali of Vakkalêri.

1. svâsti śrīmatu Parīdhâvi saṃ-
2. vatsara Śrâvaṇa ba 1 Guruvâra-
3. dalu śrīmatu Suguṭûra A-
4. yyappanavarû tamma purôhita
5. Narasambhattarige dânamâdi-
6. koṭṭa hola kham $\frac{1}{2}$ idake â-
7. ru tappalâgadu Râmapa bare-
8. daddu-

Note.

This records the gift of a dry field with the sowing capacity of half a khaṇḍi to priest Narasimhabhatta by the chief Suguṭur Ayyappa on Thursday the 1st lunar day of the dark half of Śrâvaṇa in the year Parīdhâvi. Râmapa is the name of the engraver.

74.

On a rock under a Honge tree close by Dhanamaṭṭinahalli in the same Hôbali of Vakkaleri.

1. Śrīmukha sam Mârga-
2. śīra vâradalu śrīmatu
3. Virôjipantaru tamma baṇṭa Ti-
4. mṃayyage koṭṭa hola
5. pâpa
6. śrīChauḍêśvari pâda
7. śrī śrī

Note.

This records the grant of a dry field by Virôjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahalli, a deserted village in the same Hobali of Vakkalêri.

1. Krôdhana-samvatsarada phâlguṇa śu 1 Budhavâradalu
2. Bommarasara maga Chikkarasanu mâ-
3. ḍisida Mañjugulî yemba keṛeya
4. keḷage śrīmad akhillâṇḍakôṭi bra-
5. hmâṇḍa nâyaka devatâsârvabhauma
6. śrī Varadarâja svâmiyavara dīpa-
7. mâle sêvege koṭṭa gadde kham $\frac{1}{2}$
8. idake tappidavarû sattanâya tim
9. davarû śrī śrī.

Note.

This inscription records the grant of a wet field with the sowing capacity of half a khaṇḍi under the tank, Manjugulî of his own construction, for the service of maintaining a light before God Varadarâja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguṇa in the year Krôdhana.

On a rock on the hill to the north of Dhanamattinahalli in the same Hobali of Vakkaleri

1. Ānanda-saṁvatsarada nija Jyêshṭha
2. śu 5 lu śrīmad rājādhirāja rāja-
3. paramêśvara śrī vira Venkaṭapati-dê-
4. va mahârâyaru prithaviya rājyava-
5. nâluvalli śrīmatu Sugutûra
6. Tammayagavuḍara makkaḷu śrīma-
7. tu Mommâyigaḷu Prasanna Gangâ-
8. dharêśvara svâmiyavarige samarpi-
9. sîda Ganjuhalli grâma

Note.

This records the grant of the village Ganjuhalli for the service of God Prasanna Gangādharaśvara by Mommāyi, son of Sugutur Tammayagaḍa on the fifth lunar day of the light half of nija-Jyêshṭha in the year Ānanda when Venkaṭapatidēvarāya was ruling (over Vijayanagar).

77.

On a rock on the hill on the boundary of Maḍêrahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrī Veya saṁvatsaram
2. Āśviya su 10 Guruvâra-
3. munâḍu Viramanâyakuḍu
4. puliatô potlâḍi â pulini jam-
5. pi tânu Svargamu chêrenu śrī

Note.

This records the death of Viramanâyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Āśviyuja in the year Vyaya.

78.

On a broken stone on the road to Kallaṇḍûr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannaḍa language and characters.

1. śrī Subbajiyara maga
2. Maṇiyappage hajaratu
3. Mulak sâhêbaru ko-
4. ṭṭa kaṭṭu-koḍage ho-
5. la ¼ śrī

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-koḍage (a gift for constructing some tank or other) to Maṇiyappa, son of Subbajiya by Mulak Śahib.

Archl. Rt.

On a rock to the west of the quarry at the foot of the hill in Biṭṭēnahalli in the same Hobali of Vakkalēri.

Size 4'—6"×3'—9".

Kannaḍa language and characters.

1. Siddhārthi nāma saṃvatsarada Śrāvaṇa ba 5
2. Bhānuvāradalu Dēśakulakaraṇi Venkaṭa-
3. rāmayyanavara makkaḷu Naṇjuṇḍayya-
4. navaru Sugutūra Śrī Tammaṃyagavudaṛa
5. appaṇeyinda Śrī Virabhadra-dēvarige
6. samarpisida mānyada hola ½ hattu
7. koḷagavanu archaka Naṇjayyanu a-
8. nubhavisikoṇḍu dēvara sēve naḍisi-
9. koṇḍu yihudendu barasikoṭṭa dha-
10. rma-śāsana sūriya chandraru sākshi-
11. gaḷu śrī ll

Note.

This records the grant of dry field with the sowing capacity of ten koḷagas for the service of God Virabhadra to Nanjayya, the *archak*, by Nanjuṇḍayya son of Dēśakulakaraṇi Venkaṭarāmayya, under the orders of the Chief Sugutūr Tamma yagaḍa on Sunday the 5th lunar day of the dark half of Śrāvaṇa in the year Siddhārthi.

80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannaḍa language and characters.

1. Mangasamudrada ma-
2. hājanangaḷu Lakkhappa-
3. rasige koṭṭa mānyahola nā-
4. guḷa
5. idake sella . . .

Note.

This records the grant of a dry field with the sowing capacity of 4 koḷagas, free of taxes, to Lakkhapparasu by the Mahājanas of Mangasamudra.

81.

On a rock to the north of the house of Kumbāra Rāmayya in the village Sahapura in the Hobali of Huttūru.

Kannaḍa language and characters.

1. svasti śrī vijayābyudaya Śalivāhana
2. śaka varusha 1543 neya Durmati saṃvatsarada Vayiśākha
3. ba 12 lu śrīmatu mahārājādhirāja Rāmarāja voḍe-
4. yaru prithivī sām̐mrājyava māḍuvalli Hoḷali-
5. ya mahājanangaḷu bayala śrī Sômēsvara dēvara
6. paḍitara dipārāḍhanegāgi biṭṭa gadde kham ½

Note.

This records the grant of a wet field, with the sowing capacity of half a Khandi for the service of offering food and lights to God Sômêśvara by the Mahājanas of Hoḷali on the 12th lunar day of the dark half of Vaiśākha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Rāmarāja-voḍeyar, mahārājādhirāja was ruling over the earth.

82.

On a rock called Koṭhāradaḇaṇḍe in the same village Śahapur.

Kannada language and characters.

1. Palavanga samvatsara Chayitra su 1 Sô-
2. mavâradalu Bâcheyanâyakara makkaḷu Ma-
3. leyanâyakaru Sômêśvaradêvara
4. dipamâle sêvege aigula holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêśvara dêvara pâdavê śaraṇu śrî.

Note.

This records the grant of a dry field with the sowing capacity of five koḷagas free of taxes for the service of dipamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

83.

On a stone pillar lying below a *honge* tree in the bed of the tank at the village Hoḷali in the same Hobali of Huttûr.

Size 4'—3"×1'—6".

Telugu language and characters.

1. svasti śrīmatu Kṛishṇapanâyani-
2. gâru-baṇṭararôtu Vijaya sam-
3. vatsaram Makra sankrânti puṇya-
4. kâlamandu śrî Chavudêśva-
5. ri ammaṇvârîki bhakutinin-
6. chi kaṭṭinchina vijaya-
7. maṇṭapam chanda sūri-
8. yâdalu
9. vuṇḍêdi śrî Chavudê-
10. śvari ammaṇvârî pâdamê ga-
11. ti śrî

Note.

This inscription records the construction of a maṇṭapa for the service of goddess Chaudêśvariamma by a soldier in the service of Kṛishṇapanâyanigâru in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

84.

At the same village Hoḷali, on a boulder to the east.

Size 3"×2'—6".

Kannada language and characters.

1. śrīmatu Paingalanâma
2. samvatsarada Āshâḍha śu 13

3. Sô mavâradalu Viramara-
4. sara makkaḷu Râjayagaḷu
5. Hoḷaliya purôhita Śrī
6. Nanjunḍabhaṭṭarige taṃma
7. tande Viramarasarige puṇya-
8. lôkavâgabêkendu samarpisida
9. hola kham $\frac{1}{2}$ hattu koḷaga idake kê-
10. ḍu bayasidavaru gôva konda
11. pâpadali hôharu śrī

Note.

This inscription records the gift of a plot of dry land of the sowing capacity of half a khaṇḍi by Rājaya, son of Viramarasu, to Nanjuṇḍabhaṭṭa, a priest in the village of Hoḷali for the spiritual benefit of Viramarasu, on Monday the thirteenth lunar day of the white half of Āshāḍha in the year Paingalā. It ends with the usual imprecation. The date is not verifiable.

85.

On a stone set up in the field of Pâpegauḍa, two miles off to the east of the same village, Holali.

Size 6" \times 4'—3".

Old Kannaḍa characters and language.

1. svasti śrī Kālaḍiya Ma-
2. ṅgalada turgo!Uddhattôn āpadimbare
3. ḍe ā Kōmanagale ivange kalnāṭu koṭṭadu pannera-
4. ḍu kaḷani dēvapāgaḍiyali ne
5. koṭṭadu sa . . ri paḍeda
6. poḷala
7. ydôr
8. ppor

Note.

This inscription is in old Kannada language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kâladimangala. The last three lines are effaced.

86.

On two pieces of stone lying in front of the house of Sitârâmbhaṭṭa in the same village Holali.

Old Kannaḍa language and characters.

(1st piece)

1. svasti Śrîpuruṣa mahâ-
2. râjar prithivî-râjyam
3. nâda

(IInd piece).

1. malpa okkalledâ . . .
2. ra Avantiya . . .
3. t̥tapattu kârolmāra
4. du kottu kere kilā
5. . . orkkanduga kala

Note.

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śāka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kanḍi. The donee's name is effaced.

87.

At the same village, Hoḷali, a sannad in the possession of Sômayya.

Kannaḍa language and characters.

1. Rāja śrī Kôlārada Āmila Chenna-Garuḍaiyya-
2. navarige Pūrnayyanavaru barasida Nirūpa adāgi
3. i Tālku Hoḷaliagrahārada grāma 1 kke Savumya
4. saṃvatsarada bēriju gu 387½ 1 paiki
5. kaṅgu 250 innūraivattu varahavannu Brâ-
6. hmara kaḍeyinda aramanege tegedukoṇḍu
7. grāmavannu Brāhmara vaśakke koṭṭu bāki kangu
8. 137½ 1 nu nūru mūvattēlu varaha āru haṇa
9. vannu vṛitti 64 kke maṇe 64ke 2.2 bhaṭamānya-
10. vāgi varuṣaṃpratiyallu sarāgagoḍisi Śiddhārthi
11. saṃvatsaradārabhya naḍasikoṇḍu baruvudu Ravudri
12. saṃvatsara Chaitra śuddha 9 lluru ruju śrī ||

Note.

This is a nirup (order) issued by Pūrnaiya, Dewan of Mysore, to Chennagarudaiya, amil (Amildar) of Kôlār directing that out of the total amount of 387 varahas and 6 haṇas payable as tax for the agrahāra village Hoḷali for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 haṇas were to be remitted as *bhaṭamānya* for the 64 vṛittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhārthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

88.

At the same village Hoḷali in the Hobali of Huttūr, on a pillar lying on the bank of the river.

Size 5'—0"×1'—2".

Old Kannaḍa characters.

- | | |
|-----------------------|----------------------------|
| 1. svasti śrī Kālaḍi- | 4. \| Paḷeyān kādi sattōn. |
| 2. yammangalada mahā- | 5. avange padirrkola kaḷa- |
| 3. janada tuṇugoḷo- | 6. ni parihāraṃ koṭṭōr |

Note.

This inscription records the death of one Paḷeyan in a cattle raid of the village Kālaḍiyamangala and the grant of a plot of land with the sowing capacity of 10 koḷagas in his memory by the mahājanas.

89.

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarāya of Vijayanagar dated Śāka 1499 in the possession of the Agent of the Śrīpādarāja-Maṭha.

1. namas tunga-śiraśchumbi-chandra-chāmarachārave trailōkya-
 2. nagarārambhamūlastambhāya Śambhavê || svasti śrī jayâ-
- Archl. Rt.

3. bhyudaya Śālivāhana śakābda 1499 nê Īśvara-saṁvatsa-
4. ra Pālgūṇa ba 30 Śanivāra śrīman mahārājādhirāja rā-
5. japaramēśvara śrī virapratāpa śrī Tirumaladēvamahārāya-
6. raiyyanavarū Chandragiriyallu ratna-simhāsanārūḍharāgi
7. rājyavan āluvalli nāḍaprabhu Nanjēgavudaru Śrīvatsa-gō-
8. trada Āpastamba-sūtrada Yajuś-śākhādhyāyigalāda
9. Venkaṭarāmabhaṭṭara putrarāda Timmarājabhaṭṭarige ko-
10. ṭṭa bhūdāna-dharma-śāsana kramav-ent-endare namma ā-
11. ḷige saluva Bairakūrige saluva Hāruvahallī grāma-
12. vanu sarvamānyavāgi Sūryōparāga-punyakāla-
13. dalu śrī Raghunāyaka-svāmi-sannidhiyalli Kṛishnārpaṇa-
14. buddhiyinda sarvamānyavāgi sahirānyōdaka-dāna-
15. dhārāpūrvakavāgi dhāreyaṇ eradu koṭṭevāda kārāṇa
16. ī grāmada chatuḥ-simēyolagullā nidhi nikshēpa modalāda
17. aṣṭa-bhōga-tēja-svāmyavanu kāḍārambha nīrārambha
18. modalāda samastavannu dāna-ādhi-kraya-vinimaya
19. bhōgyaṁgalige yōgyavāgi nīvu nimma putra-pavutra
20. pāraṁpareyāgi āchandrārka-sthāyiyāgi ī Hā-
21. ruvahallī-grāmavanu anubhavisikoṇḍu sukhadalli
22. yihudu koṭṭa tāmra-śāsana || Aśvamēdha-sahasrāṇi
23. Vājapēya-śatāni cha | kṛtvā tat-phalam āpnōti bhū-
24. mi-dānāt tad aśnutē || gānyantē pāṁsavō lōke
25. gānyantē varsha-bindavaḥ | na gānyatē vidhātrāpi vipra-dattā
26. vasundharā | na viṣaṁ viṣamity āhur Brahmasvaṁ viṣaṁ uchya-
27. te | viṣaṁ ēkākinam hanti Brahmasvaṁ putra-pautrikam || śrī ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hāruvahallī, belonging to Bairakūr, free of taxes, to Timmarājabhaṭṭa, son of Venkaṭarāmabhaṭṭa of Śrīvatsagōtra, Āpastambasūtra and Yajuś-śākhā, made by Nanjegaṇḍa, *nāḍu-prabhu* (Chief of Nāḍu) in the reign of Vijayanagar King Tirumaladēva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunāyaka on the holy occasion of solar eclipse on Saturday 30th lunar day of the dark half of Phālgūṇa in the year Īśvara, 1499 of Śālivāhana era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Svamikannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows :—

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vājapēya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain ; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

On a rock to the east of the tank at the village Dârênahalli in the hôbali of Muḷa-bâgal.

Kannaḍa language and characters.

- | | |
|---------------------------|---------------------------|
| 1. śrīmatu Khara sam- | 9. hmaṇarige baresi koṭṭa |
| 2. vatsarada Pushya ba 30 | 10. dharma-śāsana ā vûra |
| 3. sūrya-grahaṇada- | 11. chikka-keṛeya keḷage |
| 4. lu Īśvaranāyaka- | 12. ondu khaṇḍuga |
| 5. ru nāyakatanake | 13. gaddeyanu daya- |
| 6. saluva Hiriyama- | 14. pālastaru ī-dharmava- |
| 7. ḍuvina grāmadalu | 15. nār obbaru aḷupa- |
| 8. panchāngadavara brā- | 16. lāgaḍu |

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khaṇḍuga situated below the small tank at the village Hiriyamaḍuvu made by Īśvaranāyaka to the *Panchāngada Brāhmaṇaru* (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse. The date is not verifiable. The record ends with the usual imprecation.

91.

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavâchâr in the village Hebbani in the hôbali of Bhairakûr.

Telugu language and characters.

1. svasti śrī vijayâbhyudaya Śālivâhana Śakâbdambulu 1621
2. agunēti Pramāthinâma-saṁvatsara Bhâdrapada ba 30 Budhavâraṁ Sūryô-
3. parâgaṁ Hasta-nakshatra-puṇya-kālaṁ andu śrīmat paramahamṣa-pari-
vrâja-
4. kâchâryalayina padavâkyapramâṇa pârâvârapâraṅgata sarvatantra-
5. svatantrul ayina śrīmad Vaishṇava-sidhântapratishthâpanâchâryu-
6. layina śrīmad Gôpinâtha-divyâśrī-pâdapadmârâdhakulayina śrī-
7. ma śrī Vêdanidhi svâmulavâri paramparâśishyulayina śrī Prajñânidhi svâ-
8. mi śrīpâda voḍeyaluvâriki śrīmad Gôpinâthasvâmiavâri bhaṇ-
9. ḍârâniki chaturtha gôtraṁ Rangappakâlâkakulaḷavoḍey alavâ-
10. ri pautrulayina Nallapakâlâkakulaḷavoḍeyulavâri putrula-
11. yina Uttama Rangappakâlâkavoḍeyalavâru ichchina maṭhamu
12. dânaśâsanamu mâ yêlubaḍi ayina Āraṇipâlyam nâlugu
13. mârgamulu vachchê vaḍla perika kâya dhânyamparikalu saha parika
14. 1ki kâ 1 kâsu vokaṭi palasaraku perika 1 ki kâ 2 kâsulu reṇḍu
15. yî kramânaku yimmani mâ peddalaku sukṛitamugânu sahiranyô-
16. daka dâna dhârâpûrvakaṁmugânu kaṭṭaḍa chêsînâmu-
17. ganuka maṭham śishyapâraṁparyamugânu â-chandrârka sthâ-
18. yigânu anubhavaniki techchukoni śishya pârâmparya
19. mugânu anubhavinchikôni sukhâna vundêdi ani
20. śrī Prajñânidhi Śrīpâda voḍeyaluvâri śrīmad-Gôpinâthad-
21. svâmi-bhaṇḍârânuku UttamaRangappakâlâkakulaḷa-voḍe-
22. lavâru ichchina dânaśâsanamu dânapâlanayô-
23. r madhyê dânat śrêyônupâlanam dânat svargam avâ-
24. pnôti pâlanâd achyutam padam sâmanyôyam dharma-

25. sêtur nṛipāṇām kâle kâle pālaniyô bhavadbhiḥ sarvâ-
26. nêtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê
27. Râmabhadraḥ | Śrī Râma.

Note.

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Āraṇipālyam, at the rate of 1 kâsu per bag of paddy, cocoanut, and grain and 2 kâsu per bag of miscellaneous articles, made to the Mâdhva guru Prajnânidhisvâmi-śrîpâdavoḍeyar, disciple of Vêdanidhisvâmi for the treasury of god Gôpinâthasvâmi in the Matt. The donor is the chief, Uttamarangappa Kâlâkakula-Voḍeyalavâru son of Nallappa Kâlâkakula Voḍeya, son of Rangappa Kâlâkakula of Chaturtha-gôtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhâdrapada in the year Pramâthi, 1621 of Śâlivâhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svamikannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92.

On a stone set up in the field of Appaya in the village Kottûr in the Hobali of Baira-kûr.

Kannaḍa language and characters.

1. Ānandanâma-samvatsara-
2. da Mârگاsira ba 1 lu śrîma-
3. tu Mâdayagaḷu nâdagavu-
4. ḍatanava mâḍuvalli tamma
5. pitṛigaḷige puṇyavâgabêkendu
6. śrî Chaudaiyadêvarige sama-
7. rpisida hola kham ½ ida-
8. nu keḍisidavaru tamma tâ-
9. yige tapidavaru śrî

Note.

This inscription records the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of god Chuḍaya by Mâdaya, a Nâḍagaḍa, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mârگاsira in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93.

At the village Dammasandra in the Hobali of Malanâyakanahalli, on a rock near the road leading to Vêgamaḍuvu.

Size 2'—3" × 3'—6".

Kannaḍa language and characters.

1. Āṅgîrasa-samvatsara Phâḷguṇa su l
2. Ā dandu Mallapagaḷa Lingaṇṇanu purô-
3. hita Narasimha bhaṭṭarige purôhita-mâ-
4. nyavâgi biṭṭa mûḡulaḡaddeyanu avaru
5. tamma putra-pavutra-parampareyâgi anubha-
6. visikoṇḍu namma vamsâdavarige śrêyassannu
7. prârthisuttâ irabêkendu koṭṭa dâna-śilâ-
8. śâsana sûriya-chandrâḡigaḷu sâkshigaḷu śrî

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of three koḷagas as hereditary purôhita-mânya to *purohit* Narasimhabhaṭṭa by Linganna, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Ângirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

94.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

Kannada language and characters.

- | | |
|-------------------------|-----------------------|
| 1. Śrīmukha saṁva- | 9. kula- |
| 2. tsarada M (v) ayiśa- | 10. tilaka |
| 3. kha śudha navami | 11. Agarada |
| 4. Śukravâradalu | 12. Bâlayyanu śrī |
| 5. śrīmatu Dêśayi | 13. Sangêśvara dêvara |
| 6. Râma-râjayya- | 14. sêvârtha ettisida |
| 7. gaḷu | 15. maṇṭapa |
| 8. | 16. |

Note.

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśayi Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśākha in the year Śrīmukha. The date is not verifiable.

95.

At the same place.

Kannada language and characters.

- | | |
|--------------------------------------|-------------------------------|
| 1. Krôdhi-saṁvatsarada Chaitra | 17. ba grāmavanu |
| 2. ba 3 lu śrīmatu Kuru- | 18. â dêvara pri- |
| 3. ḍamaleya Timmaya- | 19. tyarthavâgi koṭṭevâgi |
| 4. gaḷa makkaḷu Râchayya- | 20. nīvu putra-pavutra- |
| 5. gaḷu chandrôparâga-nimitta- | 21. parampareyâgi |
| 6. vâgi â sthânika Kaṇṇappage | 22. â grâmake saluva kâ- |
| 7. barasikoṭṭa dharma-śâsana- | 23. dârambha-modalâda |
| 8. kramaventendare śrīmad akhilâṇḍa- | 24. samasta-svâmyavanu |
| 9. kôṭi-bra | 25. nīvē vamsa-parampare- |
| 10. paramêśva- | 26. yinda anubhavisi |
| 11. ra śrīmatu Sangêśvaradêvara | 27. śrī dêvara kâryavanu |
| 12. amṛitapaḍi dipârâdhane- ni- | 28. naḍisuttâ bahadendu |
| 13. mittavâgi namma | 29. barasikoṭṭaśilâ-śâ- |
| 14. saluva Kuruḍamale- | 30. sana śrī Sangêśvaradêvara |
| 15. simeyolaḡaṇa | 31. pādavê gati |
| 16. Karapanahalli yem- | |

Note.

This inscription registers the gift of the village Karapanahalli in Kuruḍumale-sime to Kaṇṇapa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya, of Kuruḍamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

On a virakal buried in earth near Ísvara temple in the village Balla in the hôbali of Āvani.

Size 4'—0"×5'—0".

Old Kannaḍa characters and language.

1. svasti śrī Dilipayyaṃ prithivīrājyaṃ geye śrī-
2. mat Tribhuvana-karttar tapa-rājyaṃ geyye
3. Ballada lenka Mane-Mudda- Mallayaṃ ūra
4. tuṟu-huyi (lo)-
5. loḷu tu-
6. ruvaṃ kaṭṭi
7. kâdu sattu
8. saggiyâdam
9. Poraka Ma
10. leya kala
11. nilisido

Translation.

Be it well. While Dilipayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-rājya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleya set up the stone.

Note.

This record belongs to the reign of the Nolamba King Dilipayya also known as Irivi Nolamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakartar was governing the kingdom of *tapas* (tapa-rājyaṃ geye). A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Āvani (Mysore Archæological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archæological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the *sthāna* (management of temples) of Āvani (Āvanyada sthānaman-āḷuttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Āvanya or Āvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

97.

On a stone set up in the land of Nanjappa of the village Kâśîpura in the Hobali of Āvani.

Size 2'×2'

Kannaḍa language and characters.

1. Manmatha-saṃvatsarada
2. Śrâ ba 1 lu śrīmatu mahâ-
3. pradhâna Tirumaleyagaḷu
4. śrīmatu Muḷuvâgila Āñja-
5. nêya-dêvara paḍitara
6. dipârâdhanage koṭṭa hola kam 1
7. idanu Sûrya-chandira-
8. ruḷla naḍisuvaru
9. bhâgigaḷu Āñjaneyasvâmi-
10. pâdavê gati.

Note.

This inscription registers the gift of a plot of land with the sowing capacity of 1 khaṇḍuga made by the minister (mahāpradhāna) Tirumaleya for the service of offering food and lights to God Āñjanēya of the town Muḷuvāgil. It is dated 1st lunar day of the dark half of Śrāvaṇa in the year Manmatha. The date is not verifiable.

98.

On a rock to the south of the village Raḍḍihalli in the hōbali of Āvani.

Size 3'—6"×3'—9".

Kannāḍa language and characters.

- | | |
|-----------------------|--------------------------------|
| 1. svasti śrīmatu | 9. yaṃ paḍedu Rāma- |
| 2. sakala-guṇa-saṃ- | 10. yadīkshitarige koṭṭa |
| 3. pannaraha Rāmaya- | 11. sarvamānya kere- |
| 4. nāyakaru tamma | 12. ya kelage vondu khaṃ- |
| 5. mātāpitṛigaḷige | 13. ḍuga gade idan ārobba- |
| 6. akshaya-puṇyavāga- | 14. ru keḍisidaru mātā- |
| 7. bēkendu Śrīranga- | 15. pitṛigala drōhigaḷu |
| 8. rāyara appaṇe- | |

Note.

This registers the gift of a plot of wet land with the sowing capacity of 1 khaṇḍuga below the tank, free of taxes, made to Rāmayadīkshita by the chief Rāmayanāyaka with the permission of his suzerain Śrīrangarāya, king of Vijayanagar. The record ends with the usual imprecation.

99.

At the village Śringeri Sadumanahalli in the same hobali of Āvani, on a 1st viragal to the west of the village.

Size 6'—0"×4'—6".

Old Kannāḍa language and Characters.

- | | |
|--|---------------------|
| 1. svasti śrī Dilipayyaṃ prithivī-rājyaṃ geyuttire | 10. paridu |
| 2. Tribhuvanakartara-bhaṭṭārār sthānāman āḷuttire | 11. padir-kkoḷa ka- |
| 3. Baṇṇika- | 12. ḷani koṭṭu- |
| 4. mūragāmuṇḍa- | 13. du ida- |
| 5. na tuṟu-koṇḍu | 14. n aḷidom |
| 6. Balameṇḍiga- | 15. Bāraṇāsi- |
| 7. muṇḍan aḷi- | 16. yaṇ aḷidom |
| 8. goḷe sattam | |
| 9. idake pāḷu | |

Note.

This and the succeeding two inscriptions belonging to the reign of Noḷamba king Dilipayya, refer to Tribhuvanakartabhaṭṭārār as the ruler of sthāna. (See also Number 96). This inscription records the death of the warrior Balameṇḍigāmuṇḍa in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 koḷagas in memory of the heroic act. The usual imprecation concludes the grant.

100.

On a 2nd Viragal at the same place.

Size 6'—0"×4'—6".

Old Kannaḍa language and characters.

1. svasti śrī Dilipayyaṃ Iri-
2. vanolaṃbaṃ prithvirājyaṃ ge-
3. yyuttire Paṇḍita-bhaṭārar ttā-
4. ṇaman āḷuttire Tabannabal-aḷi-
5. vinoḷe Isaga-
6. muṇḍa sattode adake padirkko-
7. ḷa pāḷuvaḍikoṭṭa kaḷa-
8. ni idan aḷido Bāra-
9. ṇāsiya kavileya-
10. n aḷida pātaka-
11. n śrī

Note.

This inscription records the death of a warrior named Isagamunḍa in defence of the village Tabannabal during the reign of Nolaṃba King, Dilipayya Irivinoḷamba and the gift of a plot of wet land with the sowing capacity of 10 koḷagas in memory thereof. The usual imprecation concludes the grant.

101.

On a 3rd viragal at the same place.

Size 6'—0"×4'—0".

Old Kannaḍa language and characters.

- | | |
|---------------------------|--|
| 1. svasti śrī Dilipayyaṃ | 5. ūralivinōḷ vīram sattu saggiyādoḍ ā |
| 2. prituvirājyaṃ | dēva- |
| 3. porevali Paṭṭaṇa- | 6. m aigoḷa kaḷa- |
| 4. dēvar Āvanya | 7. ni goṭṭaṃ |
| | 8. tuṛu |

Note.

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 koḷagas in his memory by the Nolaṃba King Dilipayya. The word Paṭṭaṇadēvar in line 3 seems to be a mistake for Paṇḍitadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

102.

At the same village Śringēri Saduvanahallī, on a stone set up in the wet land of Totlappa below the tank.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. śrīmatu mahāsarvādhikāri
2. Tirumale-dannāyakaru Mu-

3. luvâgilanâḍa adhikâravannu
4. mâḍuvâga śrîmatu Bayapa-
5. gaḷu avara maneya vyavahâri
6. Mallayyage Nâyakara appaṇe-
7. yante koṭṭa gadde vûra hiri-
8. ya keṇeya keḷage mâvinamara-
9. da gadege baḍaga tûbina tenka-
10. lâgiruva khaṇḍuga gadeyanu
11. sarvamânyavâgi koṭṭaru

Note.

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringêri Saduvanahalli) to Mallaya, his household agent (maneya-vyavahâri), by the chief, Bayapa during the government of Muḷuvâgilnâḍ by the illustrious mahâ-sarvâdhikâri Tirumaledaṇṇâyaka. No date is given in the grant. Tirumaledaṇṇâyaka of this record, is probably identical with Pradhâna Tirumaleya of a previous number (97).

103.

On a rock to the south of the village Râmanâyakanakunṭe, in the same hôbali of Âvani.

Size 3'—6"×3'—6".

Kannaḍa language and characters.

1. svasti śrî vijayâbhyudaya
2. Śâlivâhanaśaka varshangaḷu
3. 1479 nê Pingaḷa saṃvatsarada
4. Mâgha ba 3 Śanivâradalu śrî-
5. man mahârâjâdhirâja râja-
6. paramêśvara śrî vîrapratâpa Sa-
7. dâśivarâyara nirûpadinda
8. śrîman mahâmaṇḍalêśvara Râma-
9. râjayyagaḷu śrîmad akhilâṇḍa-
10. kôṭi-brahmâṇḍa-nâyaka dēvatâ-
11. sârvabhauma śrî Ramaidēvarige
12. Râmasamudrada
13. keṇeya keḷage hiriya tûbige
14. dakshinahaḷla mēreyâgiruva bhûmi
15. kha 1½ idannu ârobbaru aḷu-
16. palâgaḍu tapidavarutâyige drôhigaḷu
17. śrî Râmana pâdavê gati śrî

Note.

This registers the gift of a plot of wet land below the tank Râmasamudra for the expenses of worship in the temple of God Râmedēvaru in the village by the illustrious mahâmaṇḍalêśvara Râmarâjayya under the orders of the Vijayanagar King Sadâśi-varâya. The inscription is dated Saturday 3rd lunar day of the dark half of Mâgha in the year Paingala, 1479 of Śâlivâhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant.

On a stone lying in a grove belonging to the village Agrahâra in the same hôbali of Āvani.

Kannaḍa language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-
2. śaka varushaṅgaḷu 1669 neya Prabhava- sam-
3. vatsarada Āśvīja śudha 5 Bhānuvāradalu
4. Āvaniya Timmappagavuḍanavara kumāra
5. Lingēgavuḍanavarige gavuḍa-mānyakke yī-
6. Baṇakahaḷḷi grāmadalli hola kha ½
7. gadde kha ½ nu putra pavutra pāṃparya
8. anubhavisikoṇḍu yihudu
9. idakke tappidavaru mātā-pitri-drô-
10. higaḷu nāyatindavaru śrī śrī śrī

Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of ½ a khaṇḍuga each as *gaṇḍamānya* (rent-free land granted for the office of a gaṇḍa or headman), to be enjoyed as a hereditary estate to Lingegauḍa, son of Timmappagauḍa of Āvani. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Āśvīja in the year Prabhava, 1669 of Śālivāhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

At the village Channāpura in the hôbali of Āvani, on a fragmentary stone lying near a canal to the east of *vīrara-guḍi* (shrine containing figures of dead heroes).

Old Kannaḍa characters and language.

1. svasti sakala-jagattrayābhivandi-
2. ta-surāsurādhiśa Paramēśvara-prati-
3. hārikṛita Mahāvalakulôdbhava Bānavi-
4. dyādharange vijaya-saṃvatsaram ondaneyadāge

Translation.

Be it well. To Bāna Vidyādhara, born in the family of Mahāvali, who has been made a gate-keeper by Paramēśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bāna King Bānavidyādhara and is dated the first year of his reign. Bānavidyādhara is the sur-name of the Bāna king Vikramāditya Jayamēru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

On a boulder below the tank of Rāmanāyaka in the village Sangandahaḷḷi, in the Hobali of Āvani.

Size 5'—0" × 4'—0".

Kannaḍa language and characters.

1. Krôdhi-saṃvatsarada Chayitra ba 10 lu śrīman-mahānāya-
2. kara kulatilaka Rāmapagauḍana kumāra mahā-

3. nâyaka Râmayagaḷu Marahaḷi Dharmasamudra
4. modalâda grâmada prajegaḷan oḍambaḍisi Sanga-
5. ṇṇanahaḷiya grâmake saluvâ guṭṭada naḍuve
6. Kanakakereyemba kereyanu kaṭṭisi tûmba-
7. n ikkisiḍaru â kereya keḷage gauḍarige sthaḷamânya-
8. dagadde kha $\frac{1}{2}$ hattu koḷagavanu dhârâdatta-
9. vâgi koṭṭaru idanu keḍisiḍavaru Kâṣiyali
10. gô-vadhava mâḍida pâtakake hôharu śrī śrī

Note.

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangandanaḷli by Mahânâyaka Râmaya, son of Râmapagaḍa, chief of mahânâyakas, with the approval of the inhabitants of the villages Mârahaḷi, Dharmasamudra, etc., A sluice for the said tank is also stated to have been constructed by the said Râmaya and a grant of a plot of wet land with the sowing capacity of 10 koḷagas below the tank is also stated to have been made to the *gauḷas* by him. The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable. The usual imprecation concludes the grant.

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK.

107.

On a stone on the hill close by Heggoṭāra in the hōbali of Ummattūr.

Kannaḍa language and characters.

1. śrimate Rāmānujāya namaḥ
2. svasti śrī vijayābhyudaya Śāli-
3. vāhanaśaka varsha 1442 sanda Vikrama
4. samvatsara Pushya ba 10lu śrīman mahā-
5. rājādhirāja rājaparamēśvara śrī vīra-
6. pratāpa śrī Kṛishṇadēva-mahārāyaru pri-
7. thvi rājyaṃ geyuvalli
8.
9.
10. śrī Gōpālakṛishṇa dēvara paḍitara dī-
11. pārādhane . . . vāgi i Kṛishṇāpura-grāmavanu
12. sarvamānyavāgi koṭṭe idanu pradhāna
13. Nanjayaya salisi koḍuvuru
14.
15.
16.
17. sva-dattam para-datam vā yō harēta vasundharām sha-
18. shṭhi-varusha-sahasrāṇi viśṭhāyam jāyate krimiḥ |
19. Nanjaya

Note.

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Kṛishṇāpura, free of taxes, for the *dīpārādhana* service of god Gōpālakṛishṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śaka 1442 when Kṛishṇadēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1520 but is not verifiable. The inscription ends with the usual imprecation.

108.

FRENCH ROCKS SUB-TALUK.

On a pillar on the North side of the Pēṭe Ānjanēyasvāmi temple in Mēlkōṭe in the Hobali of Mēlkōṭe.

Kannaḍa language and characters.

1. śrī Hanumage Nārāyaṇasa-
2. hāya Jōganārasim[ha]

Note.

This seems to record some grant made to God Hanūmān or the erection of this temple by an individual named Nārāyaṇasahāya Jōganārasim[ha]

109.

KRISHNARAJAPET TALUK.

At the village Meḷḷahalli in the hōbali of Krishnarājapete, on a Viragal set up in front of Īśvara temple.

Size 5'—6"×2'—0"

Kannada language and characters of early Hoysala period.

1. svasti śrīmatu mahāmaṇḍalēśvaram Bitti Ho-
2. ysala dēvana rājyeyam l Jayasaṃvatsaram l
3. Meleyūra
4. turuvaṃ Baḍivarasam koḷalu Bittiya
5. Māravyana maga
6. Settiyaṇaṃ turuvaṃ maguḷchi palambaran
7. iridu sattaṃ l Yāmayāḷaṃ Settigavunḍa
8. Jakkayyanāya
9. Kētaṇṇa Maydunahaliyalu Sivālake bi-
10. tṭa maṇṇu
11. ay [v]attu

Note.

This records a cattle raid by one Baḍivarasa in the village Meleyur (now called Meḷḷahalli) in the year Jaya during the reign of the Hoysala King Bittiḍēva (Vishṇu-vardhana) and the death of a warrior Settiyaṇa, son of Bittiya Māravya in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahalli by Yāmayāḷaṃ Settigavunḍa, Jakkayya Nāyaka, and Kētaṇṇa. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

110.

At the village Baṇḍihole, in the same hōbali, on a stone set up in the wet land of Tippegauḍa, son of Śivananjegauḍa.

Size 3'—6"×1'—6"

Kannada language and characters.

- | | |
|---------------|-------------|
| 1. śrī Oḍeya- | 3. ya gadde |
| 2. ra koḍagi- | |

Note.

This records the gift of the wet land in which the inscription stone is situated as a *Koḍagi* to some *Vaḍeyar*, viz., a Lingāyat priest.

111.

At the village Basavanahalli in the same Hobali, on a boulder in an embankment near the river Hēmāvatī.

Kannada language and characters.

1. śrīmatu Chika Taṃmaṇṇa Voḍeyara
2. taṃma maṅgaḷa mahā śrī śrī śrī

Archl. Rt.

Note.

This records the construction of the embankment by the chief Chikka Tammaṇṇa Voḍeyar. No date is given.

112.

A sannad in the possession of Kêśavamûrti, inâmdâr of the village Kuppahalli in the same hôbali.

Modern Kannaḍa characters and language.

1. Śrî-kanth-Āchyuta Padmajâdi-divishadvaktrôttha-têjahchhatâ-sam-
2. bhûtâm atibhishana-praharâṇa-prôdbhâsabâhâshṭakâm l garja-
3. t-sairibha-daitya-pâtita-mahâśûlâm trilôki-bhaya-prônmâtha-
4. vrata-dakshitâm bhagavatîm Châmunḍikâm bhāvayê l nidhâna-
5. m siddhânâm nikhila-jagatâm mûlam anagham pramânam lôkâ-
6. nâm prañayapadam aprākṛita-girâm l param vastu śrîmat parama-
7. karuṇâsâra-bharitam pramôdân asmâkam diśatu bhavatâm a-
8. pyavikalam ll Harêr Lilâ-varâhasya damshṭrâ-daṇḍas sa pâtu
9. naḥ l Hêmâdri-kalâśâ yatra Dhâtrî chhatra-śriyam dadhau nama-
10. s tēstu Varâhâya lilayôddharatê mahim l khura-madhyagatô
11. yasya Mēruḥ kaṇakaṇāyatê l pâtu trîṇi jaganti santata-
12. m akûpârâd dharâm uddharan kriḍâ-kṛôdakaḷēbaras sa bhagavâ-
13. n yasyaika-damshṭrânkurê l Kûrmaḥ kantati nâḷati Dvirasanah
14. patranti Digdantinô Mēruḥ kôśati Mēdini jalajati Vyômâ-
15. pi rôlambati ll svasti śrî vijayâbhyudaya Śâlivahana śa-
16. ka varshangalu 1748 ne sanda vartamâna Vyaya nâma sam-
17. vatsarada Āshâdha śu 10 Śukravâradallu Ātrēyasa gôtra
18. Āśvalâyana-sûtra Rik-śâkhanuvartigalâda Kṛishṇarâja-
19. vaḍeyaravara putrarâda Immaḍi Kṛishṇarâja-oḍeyarava-
20. ra putrarâda Châmarâja-oḍeyaravara dharmapatni Dēvâja-
21. mmaṇṇiyavaru Haritasa-gôtra Āśvalâyana-sûtrada
22. Rik-śâkhâdhyâyigalâda Anantayyanavara putrarâda Kuppai-
23. yyanavara putrarâda Appaiyyanavarige baraśi koṭṭa sôpa-
24. skarôpakaraṇa griha sahitavâda bhûdâna sâdhana kramav e-
25. ntendare ll Dakshinâyana-puṇyakâlavâda i divasadalli
26. nâvu Tulâbhâra-dânavam mâḍuvalli chirañjivi sahasrâyuv-
27. shyarâda namma Ayyâjyavara prêraṇeyinda bhûdâna-
28. vam mâḍi agrahâravam mâḍisiddakke vyûhapañchakakke ga-
29. ṇa sankhyâ vṛitti dēvaravṛitti vandu saha aravattu vṛittige
30. yî vṛittivantarige Narasîpura tâlku Hêmâvatî-nadi-tîrada-
31. lli Hêmagiri samipada Baṇḍihole grâmada baḷi manegala
32. kaṭṭisi Dēvambâ-agrahâravemba hesariṭṭu i vṛittiga-
33. ḷige salluva Narasîpura tâlku Baṇḍihole hôbali paiki ka-
34. sabâ Baṇḍihole grâma Teraṇēnahalli Maḍavanakôḍi hô-
35. baḷi paiki kasaba Maḍavanakôḍi grâma Yâchamânahalli
36. Yâchēnahalli Teḍagarahalli Hariharapurada hôbali paiki
37. Mellahalli Kuraṇēnahalli Akkihebbâlu hôbali paiki Ā-
38. lambâḍi grâma Basavanahalli Mâmballi Daḍadahalli Mañchava-
39. ḷalu grâma ūbhayam hadimûru grâma kere kaṭṭe kâlve-
40. gala saha sarvamânyavâgi naḍasuvante â tâlku Āmila-
41. ge chirañjivi sahasrâyushyarâda Ayyâjyavaru sannadu
42. baraśikoṭṭu iruvudarinda â sannadu mēre aruvattu

43. vṛittipaiki ondu vṛittiyannu sôpaskarôpakaraṇa-sahi-
44. tavâda mane saha nimma dampatigala alankarisi śâśvata-
45. puṇya-lôka-vâsa-sidhyarthavâgi sahiranyôdaka-dâna-
46. dhârâpûrvakavâgi Haritasagôtrada Âśvalâyana sûtra-
47. da Riksâkhâdhyâyigalâda Anantaiyyanavara putrarâda
48. Kuppaiyyanavara putrarâda Appaiyyanavarige Âtrêya-
49. sagôtra Âśvalâyanasûtra Riksâkhânuvartigalâda
50. Kṛishṇarâja-vaḍeyarava putrarâda Yimmaḍi Kṛishṇarâ-
51. ja-vaḍeyaravara putrarâda Châma-râja-vaḍeyaravara dha-
52. rmapatni Dêvâjammanṇiyavaru dhâreyaṇ eredu ko-
53. ttevēda kâraṇa i vṛittige saluva gadde beddalu tôṭa tu-
54. dike kâḍâramba-nirâramba-magga-mane-haṇa kempunûlu
55. uppinamôle ichalu pairu puravarga yêru-kâṇike
56. nâmakâṇike gurukâṇike kâṇike bêḍike kabbipada-po-
57. mmmu âle-pommu hatti-pommmu mârğa karagapaḍi sunka
58. pommmu jâti-kûta samayâchâra hulluhaṇa charâdâ-
59. ya horâdâya śige maḍḍi patanğa poppaḷi giḍagâvalu
60. brâhmaṇa nivêśana sûdra-nivêśana soppinatôṭa tippêhalla
61. śrigandha horatâda maravaḷi phalavṛiksha maddikamun-
62. tâda i vandu vṛittige saluva â sakala-svâmyavannu dhri-
63. vundige mēre rūhisikkoṇḍu i Vyaya-samvatsaradâra-
64. bhya nirupâdhika-sarvamânyavâgi nîvu nimma putra-pautra-
65. pâraṇparyavâgi â-chandrâka sthâyigalâgi anubhavisuttâ
66. chiraṇjîvi sahasrâyusyarâda namma Ayyâjîyavara śrê-
67. yaḥ-prârthane mâḍuttâ sukhadinda iruvudu i vṛittige śê-
68. rida bhûmivolaḡaṇa nidhi nikshêpa jala taru pâshâṇa akshînâgâ-
69. mi siddha sâdhyagaḷ emba ashta-bhôga tējassvâmyagaḷu nimage salu-
70. vadu yillinda munde yi vṛittiyu nîvu mâḍuva âdhi kraya
71. dâna parivartanegaḷ emba vyavahâra-chatushtayagaḷigû nima-
72. ge yôgyavâgi saluvadendu Âtrêyasagôtra Âśvalâyana-
73. sûtra Riksâkhânuvartigalâda Kṛishṇarâja-vaḍeyaravara pau-
74. trarâda Yimmaḍi Kṛishṇarâja-vaḍeyaravara putrarâda Châ-
75. marâja-vaḍeyaravara dharmapatni Dêvâjammanṇiyavaru
76. Haritasagôtra Âśvalâyana-sûtra Riksâkhâdhyâyigalâda
77. Anantainavara putrarâda Kuppaiyyanavara putrarâda Appai-
78. yyanavarige baraśikoṭṭa sôpaskarôpakaraṇa-griha-sahita-
79. vâda bhûdâna-sâdhana-sahî âdityachandrâv anilô nalaś cha
80. dyaṇur bhûmir âpô hṛidayam yamaś cha i ahaścha râtriścha ü-
81. bhê cha sandhyê dharmascha jânâti narasya vṛittam i sva dattâd
dviguṇam
82. puṇyam paradattânupâlanam i paradattâpahârêṇa sva-dattam
83. nishphalam bhavêt i svadattâ putrikâ dhâtri pitṛidattâ sahô-
84. darîl anyadattâ tu mâtâ syâd dattam bhûmim parityajêt ll
85. svadattam paradattam vâ yô harêta vasundharâm i shashṭir va-
86. rsha-sahasrâṇi vishtâyâm jâyatê krimiḷ ll madvamśajâḷ
87. para-mahîpati-vamśajâ vâ yê bhûmipâḷ satatam ũjvala-dha-
88. rmma-chittâḷ i maddharmmam êva sataṭam pari-pâlayanti tat-
pâda-
89. padma-yuḡalaṇam śirasâ namâmi ll ba târikha 14 nê mâhe Julâ-
90. yi san 1826 ne yisaviyallu *Śrikantha*

Note.

This *sannad* begins with invocatory stanzas which may be translated as follows —

“ I praise the holy Mother Châmuṇḍi, born of the effulgence issuing from the faces of Śiva, Viṣṇu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śūla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us un-mixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Āshâdha in the year Vyaya, 1748 of Śâlivâhana era, 14th July 1826, Dêvâjammaṇni, queen of Châmarâja Oḍeyar, son of Immaḍi Kṛishṇarâja Oḍeyar and grandson of Kṛishṇarâja Oḍeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmans) on Dakṣiṇâyana day and in connection with that gift caused houses to be built near the village Baṇḍihole near Hêmagiri hill, on the bank of the Hêmâvati river in Narasîpur Taluk and giving the name Dêvâmbâ Agrahâra to the houses bestowed them to Brahmans, with stores of food provision.

She is further recorded to have given away 13 villages Baṇḍihole, Teraṇēnahalli, Maḍavanakôḍi, Yâchamānahalli, Yâchēnahalli, Teḍagarahalli, Mellahalli, Kuraṇēnahalli, Ālambâḍi, Basavanahalli, Mâmballi, Dadadahalli, Manchavaḷalu, free of taxes to the Brahmans dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village). A sannad was also granted in the name of the king to each of the donees showing their title to the vrittis. One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasa-gôtra, Āśvalâyanasûtra and Riksâkhâ. The record ends with the usual imprecatory stanzas.

113.

A second sannad in the possession of the same Kêśavamûrti.

1. Śrîkanṭh Āchyuta Padmajâdi divishad vakrôṭṭhatêjahchhaṭâ sam-
2. bhûtâm atibhishana-praharâna-prôdbhâsabâhâshṭakam l garjat-
3. sairibha-daitya-pâtitamahâsûlâm trilôkibhayaprônmatâ-
4. vratadakshitâm bhagavatîm Châmuṇḍikâm bhâvayê nidhânam siddhâ-
5. nâm nikhila jagatâm mûlam anagham pramânam lôkânâm pra-
6. nayapadam aprâkṛitagirâm param vastu śrîmat parama-karuṇâ-
7. sâra-bharitam promôdân asmâkam disatu bhavatâm apyavikalam
8. Harêr Lîlâ-varâhasya damshṭrâdaṇḍaḥ sa pâtu naḥ l Hêmadri-kala-
9. sâ yatra Dhâtrî chhatra-śriyam dadhau l namas tēstu Varâhâya li-
10. layôddharatê mahim l khura-madhyagatô yasya Mêruḥ kaṇa-
11. kaṇâyatê pâtu trîṇi jaganti santatam akûpârâd dharâ-
12. m ûddharan Kṛîḍa-kroḍa-kaḷēbarah sa bhagavân yasyaika damshṭrânku-
13. re Kûrmaḥ kandati nâlâti Dvirasanah patranti digdantinô Mē-

14. ruh kôśati mēdinī jalajati vyômāpi rôlambati svasti śrī
15. vijayābhyudaya Śālīvāhana śaka varshangālu 1748 ne sanda
16. vartamāna Vyaya-nāma-saṁvatsarada Āshāḍha śu 10 Śukravā-
17. radallu Ātrēyasagôtra Āśvalāyanasûtra Rikśākhānu-
18. vartigalāda Kṛishṇarāja-vaḍeyaravara pautrar āda Yimmaḍi
19. Kṛishṇarāja-vaḍayaravara putrar āda Chāmarājavaḍaya-
20. ravara dharmapatni Dēvājammanṇiyavaru Mauna-Bhārga-
21. va-gôtrada Āśvalāyana-sûtra Rik-śākhādhyāyigalā-
22. da pradhāna Venkapainavara pautrarāda Rāmadāsainavara
23. putrarāda Venkaṭarāmainavarige bareśi koṭṭa sôpaskarô-
24. pakarāṇa griha sahitavāda bhūdāna sādhanav entendare
25. Dakṣiṇāyana-puṇya-kālavāda ī divsadalli nāvu Tulā-
26. bhāradānavam māḍuvalli chirañjivī sahasrāyushyarāda
27. namma Ayyājiyavara prēraṇēyinda bhūdānavam mā-
28. ḍi agrahāravam māḍisiddakke vyūha-pāñchakakke gaṇa san-
29. khyā vṛitti dēvara vṛitti vandu saha aravattu vṛittige yī vṛittivan-
30. tarige Narasīpura tālku Hēmāvatī-tīradalli Hēmagi-
31. ri samīpada Baṇḍihole grāmada baḷi manegala kaṭṭisi Dēvā-
32. mbā-agrahāravemba hesariṭṭu ī vṛittigalige salluva Na-
33. rasīpura tālku Baṇḍihole hōbaḷi paiki kasabā Baṇḍi-hole
34. grāma Terāṇēnahalli Maḍavanakôḍi hōbaḷi paiki kasaba Ma-
35. ḍavanakôḍi grāma Yāchamānahalli Yāchēnahalli Teḍagaraha-
36. lli Hariharapurada hōbaḷi paiki Mellahalli Kurūṇēnaha-
37. lli Akkihebbālu hōbaḷi paiki Ālambāḍi grāma Basāvanaha-
38. lli Māmbaḷi Daḍadahalli Mañchvalalu grāma ūbhayam hadi-
39. mūru grāma-kere-kaṭṭe kālvegaḷa saha sarvamānyavāgi naḍasu-
40. vante ā tālku āmīlarige chirañjivī sahasrāyushyarāda A-
41. yyājiyavaru sannadu bareśikoṭṭu iruvudarinda ā sa-
42. nnadu mēre aruvattu vṛitti paiki ondu vṛittiyannu sôpaska-
43. rôpakarāṇa sahitavāda manesaha nimma dāmpatigala
44. alankarisi śāśvatapuṇya-lōka- vāsa-siddhyarthavāgi sa-
45. hiraṇyôḍakadāna-dhārāpūrvakavāgi Maunabhārga-
46. vagôtra Āśvalāyana-sûtra Rikśākhādhyāyigalāda
47. pradhāna Venkappaiyyanavara pautrar āda Rāmadāsaiyyanavara pu-
48. trarāda Venkaṭarāmainavarige Ātrēyasagôtra Āśvalā-
49. yana-sûtra Rik-śākhānuvartigalāda Kṛishṇarāja-vaḍeya-
50. ravara pautrarāda Immaḍi Kṛishṇarāja-vaḍeyaravara pu-
51. trarāda Chāmarājavaḍeyaravara dharmapatni Dēvāja-
52. mmanṇiyavaru dhāreyanneradu koṭṭevāda kārāṇa yī-
53. vṛittige saluva gadde-beddalulu tōṭa-tuḍike kâḍāramba nī-
54. rāramba magga mane-haṇa kempu nūlu ūppinamōḷe ī-
55. chalu pairu puravarga yēru-kāṇike nāmakāṇike guru-
56. kāṇike kāṇike bēḍike kabbiṇadapommu ālepommu
57. hattipommu mārḡa karagapaḍi sunka pommu jāti-kū-
58. ṭa samayāchāra hullubaṇa charādāya horādāya
59. sige maḍḍi patanga poppaḷi giḍagāvalu brāhmaṇa nivēśana
60. sūdra nivēśana soppinatōṭa tippēhalla śrīgandha horatā-
61. da maravaḷi phalavṛiksha maddikamuntāda ī vandu vṛi-
62. ttige saluva ā sakalasvāmyavannu dhṛivunḍige mēre rū-
63. hiśikkonḍu ī-Vyaya saṁvatsaradārabhya nirupādhi-
64. ka sarvamānyavāgi nīvu nimma putra pautra pāramparyavāgi

65. â-chandrâka-sthâyigalâgi anubhavisuttâ chiranji-
66. vi sahasrâyushyarâda namma Ayyâjiyavara śrēyaḥ-prâ-
67. rthane mâḍuttâ sukhadinda iruvudu i vṛittige sēri-
68. da bhūmi vaḷagaṇa nidhi nikshēpa jala taru pāshāṇa akshīṇā-
69. gāmi siddha sādhyagaḷ emba asṭabhōga tējassvāmyagaḷu ni-
70. mage saluvadu yillinda munde yi vṛittiyu nivu mā-
71. ḍuva âdhi kraya dāna parivartanegaḷ emba vyavahāra-chatu-
72. sṭayagaḷigū nimige yōgyavāgi saluvudu endu Ātrēya-
73. sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷā-
74. da Kṛishṇarāja-vaḍeyaravara pautrar âda Immaḍi Kṛishṇarâ-
75. javaḍayaravara putrarâda Châmarâjavaḍayaravara dha-
76. rmapatni Dēvâjammanṇiyavaru Mauna Bhârgava-gô-
77. tra Āśvalāyana-sūtra Yajusśākhâdhyâyigalâda pra-
78. dhāna Venkappaiyyanavara pautrar âda Râmadâsainavara pu-
79. trar âda Venkaṭarâmainavarige bareṣikoṭṭa sôpaska-
80. rōpakaraṇa griha sahitavâda bhūdāna-sādhana sahi
81. âditya-chandrâv anilô' nalaścha dyaur bhūmir âpô hṛida-
82. yaṃ Yamaś cha l ahaś cha râtriś cha ūbhê cha sandhyê dharma-
83. ś cha jânâti narasya vṛittam ll svadattâd dviguṇam puṇyam para-
84. dattânupâlanam l paradattâpahârēṇa svadattam nishphalam
85. bhavêt l sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî l
86. anya-dattâ tu mâtâ syâd dattâm bhūmim parityajêt sva-
87. dattâm para-dattâm vâ yô harêta vasundharâm l shashṭir-va-
88. rsha-shahasrâṇi viśṭâyâm jâyate kṛimih l madvam-
89. śajâḥ paramahipati-vamśajâ vâ yê bhūmipâḥ sata-
90. tam ūjvala-dharma-chittâḥ ll mad-dharmam ēva satatam pari-
91. pālayanti tat-pâda-padma-yuḡalaṃ śirasâ namâmi
92. ba târikhu 14 nê mâhe julâyi san 1826 ne yisa-
93. vivallu *Śrikanṭha*

SEAL.

Note.

This record is very similar to the preceding number. It is also a sannad granted by Dēvâjammanṇi, wife of Châmarâja Oḍeyar IX, king of Mysore, recording the gift of the same 60 vṛittis of land and houses near the village Baṇḍihoḷe to Brahmans. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vṛitti of land, with all rights of possession and free of taxes (specified) to Venkaṭarâmaiya, son of Râmadâsaiya, and grandson of Pradhâna Venkappaiya, of Mauna Bhârgava-gotra, Āśvalāyana-sūtra aned Rik-śākhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkaṭabhûpati, author of several works in Sanskrit including Alankâra Manidarpaṇa.

The taxes specified in the grant as having been remitted are enumerated as follows:—*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôta* (garden tax), *tuḷike* (tax on small gardens), *kâḍâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-haṇa* (tax on houses), *kempunūlu* (tax on red yarn), *uppinamoḷe* (tax on salt-pans), *īchalupairu* (tax on date groves), *puravarga* (municipal taxes), *yēru-kāṇike* (plough tax), *nāmakāṇike* (tax on religious symbols painted on the forehead), *gurukāṇike*, (tax on money received by gurus), *Kāṇike* (presents), *bēḍike* (benevolences), *Kabbiṇada -pommu* (tax on iron-smelting), *āle-pommu* (tax on sugar-cane mill), *hattipommu* (tax on cotton) *mārga* (road tax), *karagapaḍi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jātikūṭa* (tax on caste councils), *samayāchāra* (tax on the settlement of dispute on local usage), *hulluhāṇa* (tax on fodder), *charādāya* (tax on movables), *horādāya* (tax on money earned abroad), *sige* (tax on soap-nut), *maddi* (tax on incense), *patanga poppali* (tax on some barks of wood), *giḍa-gāvalu* (tax on jungle and pastures), *brāhmaṇa-nivēśana* (tax on house sites of Brahmans) *Sūdranivēśana* (tax on house sites of Sūdras), *soppina-tōṭa* (tax on pot-herbs), *tippe-halla* (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maddika* (tax on village commons ?)

114.

At Kaḍambige in the Hobali of Kikkêri, on a stone lying in *vibhūtikuppe* (a mound of ashes).

Size 2'—4" × 0'—9".

Modern Kannaḍa characters.

1. Hemmogeṇya
2. Chikagavunḍa-
3. n Ankakāradēva-
4. rgge biṭṭa gadde
5. salage mūru
6. beddalege 0-
7. ndu salige
8. (ge) inisu-
9. vam alidandu
10. kavileya
11. konda pā (pa)

Note.

This inscription stone is found lying in a mound of ashy earth near a Siva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikagavunḍa of the village Hemmoge for the service of god Ankakāradēva. The usual imprecatory sentence is found at the close of the grant.

115.

On a stone lying to the east of the village Śravaṇanahalli, in the hōbaḷi of Akkihebbālu.

Size 4' × 2'

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōghalāñchha-
2. naṃ jiyāt trailōkya-nāthasya śāsanam jina-śāsanam svasti
3. śrīman mahā-maṇḍalēśvara Tribhuvanamalla Taḷa-
4. kādugonḍa bhujabaḷa vīraganga Viṣṇuvardhana Hoysa-
5. ḷa-dēvara piriyaṛasi Chantaladēviyaṛu Tribhuvana-tiḷa-
6. . . . tīrthada Vīrakongāḷva Jinālaya-

7. da dēvara angabhōgakkam rishiyar āhāra-dānakkam ta-
8. mma Bappa Prithvi Kongāḷva dēvara vaga (?) baḷivaḷi bi-
9. tṭa Mandagereya śritiyolage Kāvanahallīya tamma
10. tamma Duddamalladēvanu tāvum iḷdu śrī Mūlasangha
11. Dēsigaḡaṇa Pustaka-gaścha Koṇḍakundānvayada śrī Mēgha-
12. chandra-traividya-dēvara śishyaru Prabhāchandra-siddhā [ntadēva]-
13. ra kālam karchi dhārāpūrvakam māḍi sa [rvva bādḥā]-
14. parihāram māḍi biṭṭa datti maṃ [gaḷa mahā]
15. śrī ll idan āvan orvvaṃ pratipālisida
16. (ka) vileya kōḍum koḷagamam
17. Gangeya

Note.

This inscription records the gift of Kāvanahallī, a hamlet of the village Mandagere by Śāntaladēvi (here called Chantaladēvi), queen of Hoysala king Viṣṇuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha, Dēsiga-ḡaṇa, Pustaka-gachchha and Koṇḍakundānvaya in order to defray the expenses of the worship of the god in the Jaina temple Virakongāḷva-jinālaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116.

On a stone set up in front of the village Mailanahallī in the hobali of Chinkurḷi.

Size 4' × 2½".

Kannaḍa language and characters.

1. śubham astu Śālivāhana-śāka varisha
2. 57 sanda vartamānavāda jaya
3. tsarada Vayisākha ba 12 lū
4. Rāyarige binnāhamāḍi rāyara-
5. ppaṇeyalū Rāmābhaṭaru (?)
6. voḷagāgi yida Pura Tāñjam Vṛindāvana-
7. da voḷagāda Mayilanahallī ā Purada
8. grāmagaḷanu Abbagañjūru Nañjara-
9. jagalū tamma dharmavāgi Mēlugō-
10. ṭeyaśrī Chalapīḷarāyarigarpisida-
11. ru Nāḷigāchāri Sindagrāmada Chaluva-
12. Rāmānujana baraha

Note.

This registers the gift of the village Pura and its hamlets named Tāñjam, Vṛindāvana and Mayilanahallī for the service of god Chalapīḷarāya (the processional deity in the Nārāyaṇasvāmi temple) in the town Mēlugōṭe by Nanjarāja, of Abbaganjūr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Rāmabhaṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśākha in the year Jaya. The figure indicating the number of years expired in Śālivāhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nāḷigāchāri and Chaluva Rāmānuja is stated to have composed the grant.

At the village Vasantapura, in the Hobali of Chinkuraḷi, on the lamp-pillar in front of the Ānjanēya temple.

Size 1'—2" × 1'—6".

Modern Kannaḍa characters.

1. śrī Vasantapurada Ba-
2. savēgaudana maga Ke-
3. mppēgaudanu Śrī Rāma

Note.

This inscription records the setting up of the above lamp-pillar by Kempegauda, son of Basavegauda, of the village Vasantapura.

MANDYA TALUK.

Kovaḷaveṭṭu grant of Bāṇa King Diṇḍigarar, a sub-ordinate of Ganga King Śrīpurusha found in possession of Chāmayya, of the village Hullēnahalli in the Hobali of Dudda.

5 Plates : Size 9' × 21½" Elephant seal :

Old Kannaḍa characters : Language Sanskrit up to line 39 and Old Kannaḍa, lines 39—49. Sanskrit stanzas from line 50 to the end.

- Ib.* 1. svasti jitam bhagavatā gata-ghana-gaganābhēna Patmanābhēna¹ śrīmat
Jāhnavēya-kulāmala-vyōmāvabhā-
2. sana-bhāskarah sva-khaḍgaika-prahāra-khaṇḍita-mahā-śilā-stambha-labdha-
bala-parākramō dāruṇāri-gaṇa-
3. vidāruṇōpalabdha² -vraṇa-vibhūṣhaṇa-vibhūṣitah Kāṇvāyana-sa-gōtrah
śrīmat Konguṇivarmma-dha-
4. rmma-mahādhirājah tasya putrah pitur anvāgata-guṇa-yuktō vidyā-vinaya-
vihita-vṛitta [h] samyak-prajā-
5. pālana-mātrādhigata-rājya-prayōjanō vidvat-kavi-kāṇchana-nikashōpala-
bhūtō nītiśāstrasya vaktri-pra-
6. yōktri-kuśalō Dattaka-sūtra-vṛittēṣ prañētā śrīmān Mādhava-mahādhirājah
tat-putrah piṭri-
7. paitāmaha-guṇa-yuktō nēka-chāturddanta-yuddhavāpta³ chatur-udadhi-
salilāsavadita-

II (a)

8. yaśāh śrīmat Harivarmma-mahādhirājah tat-putrah dvija-guru-dēvatā-
pūjanaparō Nārāyaṇa-
9. charaṇānudyāta śrīmat Viṣṇugōpa-mahādhirājah tat-putrah Tryambaka-
charaṇāmbhōruha-raja-
10. r-pavitrikṛitōttamāṅgah sva-bhuja-bala-parākrama-kraya-kṛita-rājya [h]
Kali-yuga-bala-pankāvasanna-dharmma-
11. v [r] ishō-ddharāṇa-nitya-sannaddhah śrīmān Mādhavamahādhirājah tat-
putrah vidyā-vinayātīśaya-
12. paripūritātmā niravagraha-pradhāna-śauryyah śrīmad Avanīta-nāmadhēyah
tasya putrah vijri-
13. mbhamāṇa-śakti-trayah Andari-Ālattūr-Porūlare-Pelgarādy⁴ anēka-samara-
mukha-makha-

1. Read *Padmanābhēna*. 2. Read *vidāruṇōpalabdha*. 3. Read *yuddhavāpta*

4. Read *Pelnagarādy*.

- II (b)

- ### III (a)

- ### III (b)

- IV (a)

- 1 Read-radana- 2 Read bhāsvad- 3 Read samārādhita 4 Read dhārāsvāda- 5 Read śata
6 Read vilāsaḥ 7 Read pāda-padmaḥ 8 Read-vidāraṇa 9 Read Śivamārāpara-nāmadhēyaśya
10 Read-bahula- 11 Read-khaṇḍa 12 Read ghaṭā 13 Read śiraśi 14 Read samanuvarttana
15 Read śubhakarāḥ 16 Read Jāmadagnyah 17 Read Balārīr 18 Read śva-prabhutvā

38. jā [m] vidhātā dhātṛā sṛiṣṭā -prajānām patir iti kavayō yam praśamsanti
nityam sa tu prati-dina-pravṛi-
39. tta-mahā-dāna-janita-punyāha-ghōsha-mukharita-mandirōdarēṇa¹ Śrīpuru-
sha-prathama-nāmadhē-
40. yah Prithivikonguṇi-mahārājādhirājah Bāṇavamś-ōtbbhava² śrī Diṇḍigarar
Kalbappunāḍu-sāsira-
41. dolnūlumān³ āluttīdu Śrīpurusha-mahārājarge binnappa-geydu dakṣiṇā-
yana-vishupatat-kā-
42. laḍuḷ su-gōtra-Gārggyah Janārdanās tasya Kēśavabhaṭṭasya nāmata sarvva-
śāstrāsyā jānāti⁴

IV (b)

43. Kausikagōtra Nāgaśarmma pravara Kāśyapagōtraś chēti-mūvarggam
mūru-bhāgam āge Kova-
44. levetṭu-nāma-grāmam⁵ brahmadēyam⁶ dattah Diṇḍige-nāḍiyarum Kon-
daḍiyum perggadettanam geye Nagarūra-
45. belliyarum Maravūra vaṇṇākarum Kallaḍupina Mādaḍiyu Mōdūra Jiya-
chāyarum nara-sākshi l
46. Paḍeyam mūrum āse ll simāntara mūdā-yolagereya pādari-e ante bandu
kereyuḷ kū-
47. ḍi pervallame sandu paḍuvāy nōḍi pervunase-e tenkāy tale-moraḍe Bedikere-
e Moda-
48. le-maḍuve paḍuvāy Velgoḷa-kāluve-vaduvum olaḡāge tore-e baḍagāy Kadavi-
gere e
49. ante vandu Manjaḷtone-e Bāḷolbe-e sandu Sorahnoraḍi-e ante bandu Bānni-
gārila-kuppe-

V (a)

50. ye Vāḷolveye sandu pādariyuḷ kūḍittu sime sva-dattam para-dattān
vā yō-
51. harēti⁷ baśundharā [m]⁸ shasṭi-barisha⁹ sahasrāṇi viṣṭāyam¹⁰ jā [ya]
tē kṛimi¹¹ bahubhir vva-
52. sudhā bhukta¹² rājabhi Śagarājabhi¹³ yasya yasya yatō bhūmi [s] tasya
tasya tadā p [h] ala [m]
53. brahmaśvan¹⁴ tu viṣham ghōram na viṣham viṣham ukhyate¹⁵ viṣham
ēkākinam hanti brahmaśvam¹⁶
54. putra-pautrikam ll

Translation.

(Lines 1—3)

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kāṇvāyana-sagōtra, (was) the illustrious Konguṇivarma-dharmma-mahādhirāja.

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Datta-kaśūtra was the illustrious Mādhavamahādhirāja.

1 Read *mandirōdarah* 2 Read *Bāṇavamśōtbbhava* 3 Read *elnūru* 4 This line is full of grammatical errors. 5 Read *grāmah* 6 Read *brahmadēyah*. 7 Read *harēta* 8 Read *vasundharām* 9 Read *varsha* 10 Read *viṣṭhāyam* 11 Read *krimih* 12 Read *bhuktā* 13 Read *Sagarādibhih* 14 Read *brahmaśvan* 15 Read *ukhyate* 16 Read *brahmaśvam*

(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarṃma-mahādhiraḥa. His son, devoted to the worship of the Brahmans, Gurus, and Gods, meditating on the feet of Nārāyaṇa was the illustrious Viṣṇugōpa-mahādhiraḥa.

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mādhava-mahādhiraḥa.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avinīta.

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of hereos immolated at the sacrifice of battles at Andari, Ālattūr, Poruḷare, Peḷṇagara and other places ; author of a commentary on the fifteenth canto of the Kirātārjuniya, was the king named Durvinita.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name.

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge ; expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Śrīvikrama.

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds ; well-versed in the contents of all the sastras ; devoted to the three pursuits of life ; endowed with spotless character, with power growing day after day ; was Bhūvikrama by name. Also was he known as Śrīvallabha, who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakāma, by name *śiṣṭapriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakāma Konguṇi-mahādhiraḥa, known also as Sivamāra ; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control ; devoutly contemplating on the feet of Nārāyaṇa ; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants ; terrific in anger ; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world ; laden with spoils of victory gained over the hostile kings ; a lion among kings ; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpurusha, a crest-jewel among princes.

(Lines 35—38)

To women, a Kāma (Cupid) ; in the use of the bow, the son of Daśaratha ; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubēra ; of a mighty and splendid energy, the benefactor of all living beings ; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpurusha the first so named, (also known as) Prithvikonguṇi-mahādhirāja.

(Lines 39—54)

Diṇḍigarar, a descendant of Bāṇa race and ruler over the Province of Kalbappunāḍu Thousand seven-hundred, took permission from Śrīpurusha-mahārāja and made the *brahmadēya* gift, during Dakṣiṇāyana-vishuvatkāla, of the village Kovaḷevetṭu, dividing it into three parts and giving away one part each to Janārdana of Kāśyapagōtra, Kēśavabhaṭṭa of Kauśika-gōtra, Nāgaśarma of Kāśyapagotra. While Diṇḍigenāḍiyar and Koṇḍaḍi were holding the office of *pergaḍe*, Belliyars (silversmiths?) of Nagarūr, Vaṇṇākar (washermen) of Maravūr, Mādaḍi of Kallaḍupu, Jiyachāya of Modūr are human witnesses (to this).....

The boundaries are.—The eastern boundary runs from the Pādari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-moraḍe (a raised ground), Bedikere (tank) and Modalemaḍuvu (a pool). The western boundary consists of Velgoḷa (white pond) channel, bund and the rivulet. The northern boundary runs through Kaḍvigere, Manjaḷtoṇe, Bāḷoḷve, Soralmoraḍi, and passing through Bānnigārlakuppe and Bāḷoḷve ends at the Pādari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

Note.

This is a copper plate inscription of the Ganga King Śrīpurusha. It begins with the usual account of the early Ganga Kings down to Śrīpurusha. It next records the gift of a village named Kovaḷevetṭu to three Brahmans by Diṇḍigarar, a Bāṇa King ruling over Kalbappunāḍu district and a subordinate of Śrīpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakṣiṇāyana Vishuvatkāla, i.e., the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Diṇḍigarar, the Bāṇa King of Kalbappunāḍu, it is interesting to note that a king named Diṇḍigarāja is mentioned in an inscription at Śravaṇa Belgoḷa (Śravaṇa Belgoḷa inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jaina guru's death on Kaṭavapra hill which is called Kalbappu in Kannaḍa language. No date is given in the Śravaṇa Belgoḷa inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Diṇḍigarar of the present inscription may not be identical with Diṇḍikarāja of Śravaṇa Belgoḷa record.

In the Udayêndiram Plates of Prithvîpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Diṇḍi (Diṇḍikôjêriga) is said to have been saved by Prithvîpati I from the Râshtrakûta king Amôghavarsha I. As Amôghavarsha I's rule began in the early part of the 9th century, the period of King Diṇḍi agrees with the date of the present inscription and it may be surmised that Diṇḍigarar, the Bâna King is identical with King Diṇḍi or Diṇḍikôjêriga of Udayêndiram Plates.

119.

Kadalagere grant of Timmaṇṇa daṇayaka, Śaka 1390 in the possession of Chakravarti Srinivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Śrî-Vaishnavas.

Kannaḍa language and characters.

I (a)

1. uttarê Sahyajâ-tirê sarvasthâna-samuchhayê
2. Nârâyana-girau śrîmân âstê Nârâya-
3. nâs svayam ll svastîśrî-Vijayâbhyudaya-Śâ
4. livâhanaśrîmân mahârâjâ-
5. dhirâja-râja-paramêśvara-narapati vipraudha
6. Bôkshapuri-arirâyaragaṇḍa chatu-
7. samudrâdipati pratâpa-Virûpâkshama-
8. hârâyarû sukha-sambava-vinôda-
9. dinda prithvi-sâmrâjyam-gaiyutiralu
10. Śaka-varshamgaḷu 1390 ne-sanda vartamâ-
11. navâdaSarvajitu-nâma-samva [t] śarada Pâ-
12. lguṇa śu 15 llJnânamaṇṭapâ parâbhi-
13. dâna-dakshîṇa-Badarikâśrama śrî Yâdâ-
14. vagiri-yâdâ

I (b)

15. śrî Tirunârâyanaapuradaśrî-Nârâyanaḍê-
16. varigeAbhinava-Kulaśêkharan âdaśrîman
17. mahâ pradâna Timmaṇṇa-daṇayaka-ûḍe-
18. yaru śrî-Nârâyana-dêvara pâdapa-
19. dmamgaḷige samarpiśida grâma Hogaranâḍi-
20. ge śêrida Kadalagere-grâma 1 ke ghaṭiga 115 va-
21. rahâkke naḍadu barû śêve-vivara râtire-ava-
22. sara-taḷige avalidake dina 1 ke 1½ llû-varusha
23. 1 ke 54 varahâ Ammanavara-śayanôtsavada
24. śêvege 40 varahâ Nârâyanaḍêvara nanda-
25. dipake 18 varahâ arthake ga 3 varahâ an-
26. tu 115 varahâvanu samarpaṇeyam-
27. (ṇeyannû)mâḍi yî-grâmada gavuḍa
28. Kalyâṇagavuḍa yî-grâmada Koṇḍi-
29. ge-Nârâyana-dêvarige paśchima dikina 1
30. holake bijavari-kha 10 Boredêvarige
31. pûrvadikina-hola-bijavari 3 Ka-
32. lyâṇagavudanige Pûrvadikina ho-
33. la-bijavari 4 Śyânabhâga-Râmâ-
34. nujage Dakshîṇa-dikina-hola-bija
35. vari 4-yî-mêre grâmavannû

36. Nârâyana-dêvarige samarpaṇe-mâ-
37. diyide || ślōka || dāna-pālanayō-
38. r madhye danâchchhrêyônupalanam dâ-
39. nâ[t]svargam avâpnōti pālanād aca-
40. tam padam | sva-dattâ-diguṇam puṇyam |
41. para-dattānu-pālanam | paradattāpahâ-
42. rēṇa | sva-dattam nishphalam bhavêt śrī

II (b)

43. Yâdavagirige pûrva Lōkapâvanega-pa
44. śchima-Nâgamangalake dakshiṇa Kâvêrige-utta
45. radalli yiruva Kadalagere grânavannu Śrī
46. Nârâyana dêvara pādake Timmaṇṇa-daṇâ-
47. yaka-tharma-Śrī

Note.

This records the gift of the village Kadalagere in Hogara-nâḍu by mahâpradhâna Timmaṇṇadanaṇyaka for the service of God Nârâyana in Tirunârâyana-pura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpâksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhyudaya Śâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunârâyana-pura is a name for the town Mēlukôte.

120.

On a stone set up in a field in Nâchanahalli to the North of Daḷavâyi tank, in the hōbli of Mysore.

Modern Kannaḍa language and characters.

1. śrī
2. śrīmad rājādhirāja
3. Kṛishṇarāja-vaḍayarava-
4. ru Avala Bâarakachêrri
5. Bakshi Gulâmma Maham-
6. mada Khânarrige putra pa-
7. vutra pârampariyavâgi na-
8. ḍayuva myarege koṭṭa
9. sarvamânyavâda Nâ-
10. chanahalli grāmada
11. yalle-kallu

Note.

This is a boundary-stone of the plot of land gifted by H. H. Kṛishṇarāja Voḍeyar III to Bakshi Gulâm Mahammad. There are some more boundary stones containing the same inscription in the neighbourhood.

NANJANGUD TALUK.

121.

On a stone set up near a water well in a garden, half a mile off from the Narasâmbudhi Railway Station in the taluk of Nanjangud.

Kannaḍa language and characters.

1. śubham astu Śubhakritu-sam-
2. vatsarada Vayisâkha śu 1 lu

3. Dēvarasayyanavarā nirû-
4. padinda Kōnamarasayya-
5. navaru Śrī dēvara kāryakke
6. biṭṭudu gadde hola
7. . . . kke mûḍalu haḷḷa
8. . . . tenka naḍe
9. . . . idanu
10. pāpi

Note.

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasāmbudhi) by Kōnamarasayya under the orders of Dēvarasayya on the first lunar day of the light half of Vaiśākha in the year Śubhakṛit.

The date is not verifiable.

122.

Badanaguppe grant of Kambhadēva of the Rāshṭrakūṭa dynasty dated Śaka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of Kavalande.

Five Plates.

Seal with the image of a sitting figure of man.

Sanskrit and Kannaḍa languages and Haḷegannaḍa characters.

I (b)

1. @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalaṃ kṛitam Haraś cha yasya kântêndu-kaḷayâ kam aḷamkri-
2. ta [m] bhûpôbhavat bṛihad-urastala-râjamâna- Śrikaustubhâyata-karair u- pagûdhakaṇṭhaḥ 1 satyânvitô
3. vipula-bâhu-vinirjitâri-chakrôpya-Kṛishṇa-charitô bhuvi Kṛishṇarâjaḥ || paksha-chchhêda-bhayâśritâkhila-ma-
4. hâ-bhûbhrit-kula-bhrâjitât durlaṅghyâd apa-rair a-nêka-vipula-bhrâjishṇu- ratnânvitât 1 yaś Châḷukya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêḥ Lakshmim Mandaravat salilaṃ achirâd âkṛishṭa-vân Valla (bha)
6. bhaḥ 1 tasyâbhût tanayaḥ pratâ [pa] visarair âkrânta-dinmaṇḍalaś Chanda- mśôs sadṛisôpy acha-
7. ṇḍakaratô prahlâdita-kshmâdharô Dhôrô dhairyyadhanô vipaksha-vanitâ- vaktrâmbuja-śrîharô hâ-
8. rikṛitya yaśô yadiyam anisam diñnâyikâbhîr dhṛitam 1 jyêsthôllanghana- jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-maṇḍala-st [h] itiyutô dôshâkarô na kvachit 1 Karpâdhah-kṛita-dâ-
10. na-santati-bhritô yasyânya-dânâdhikam dânam vikshya sulajjitâ iva diśam prântê sthitâ digga-

II (a)

11. jâḥ 1 annyair nna jâtu vijitam guru-śaktisâram âkrânta-bhûtaḷam ananya- samâna-mânâ¹ yêñê-
12. ha baddham atalôkya² chirâya Gangan dûra³ sva-nigraha-bhiyêta⁴ Kali [h] prayâtaḥ êkatrâtma-ba-
13. lêna vârinidhinâ py anyatra rudhvâ ghanân nishkṛishṭâsi-bhaṭôdvâtêna⁵ viharat-tâlâtibhimêna⁶
14. cha mâtangân mada-vâri-nirjharamuchah prâpyânatât Pallavât tachchhitrâ⁷ mada-lêśam apy anudi-

1 Read-mānam 2 Read avalôkya 3 Read dūrê 4 Read-bhiyêva 5 Read-bhaṭô-ddhatêna

6 Read-grâhâtibhimêna 7 Read chitram.

15. nam yah sprishtavân na kvachit l hêlâ-svikrita-Gaularâjyakamalañ chântah pravêsyâchirâ-
16. d unmârgê maru-madhyam apratibalair yô Vatsarâjam balaih Gauḍīyam śarad-indu-pâda-
17. dhavala-chechhatra-dvayam kēvalam tasmād āhrita-tad-yaśōpi kakubhām prāntē-sthitam tat kshanāt
18. labhdha-pratishṭham a-chirāya Kalim sudūram utsārya śuddha-charitair dharanītalasya kṛtvā punah
19. Kritayugaśriyam apyaśēsha¹ chitram katham Nirupamaḥ Kali-vallabhōbhūt prābhūd dha-
20. rmmaparāt tatō Nirupamād indur yathā vāridhēh śuddhātmā Paramēśvar-ōnnata-śiras-samsakta-

II (b)

21. -pâdas tathâ pat (d) mânandakarah pratâpa- sahitô nityôdayah sômnatêh pûrvâdrêr iva bhānumân a-
22. bhimatô Gôvindarâjah satâ [m] yasmin sarva-guṇâśraya-kshitipatau śrī Râshtrakûṭānvayâ jâtê²
23. Yâdavavamśavan Madhuripâv âsîd alanghyah paraih dṛishṭvâ sâvadhayah kṛitâh sya sadṛishâh³
24. dānēna yēnōddhatâh muktâhâra-vibhûshitâh sphuṭam iti pratyarthinōp-
y artt [h] inah yasyâkâ-
25. ram amānusham tribhuva navyâpatti-rakshôchitam Kṛishṇasyēva nirikshya yachchhati padam yad yâ-
26. dhipatyam bhuvah âptâm⁴ tâta tavēyam ipratihatâ⁵ dattâ tvayâ kaṇṭhikâ kintv âjnaiva
27. mayâ dhritēti pitaram yuktam sa tatrâ-bhudhât⁶ tasmin svarga-vibhûsha-
nāya jananē yâtê ya-
28. śaśśēshatām êkibhûya samudyatân vasumatî-saṃhâram âdhitsayâ vichch-
hâyân sahasâ
29. vyadhatta nripatīn êkōpi yô dvâdaśa kyhâtân apy adhika-pratâpa-sahitân-
samvarttakôlkân i-
30. va yēnâtyanta-dayâlunâtha nigala-klêśād apâsy ânatam svam dēsam gamitōpi darppa-visa-

III (a)

31. rād yah prâtikûlyê sthitah lîlâ-bhrûkuṭilê [la] lâṭa-palakê yāvach cha nâla-
kshyatê vikshêpēna viji-
32. tya tâvad achirâd âbaddha-Ganga [ṃ] punah sandhâyâsu śilimukhân sva-
samayât bânâsanasyô-
33. pari prâptam varddhita-bandhu-jîva-vibhavam patmâbhivṛid [h] yâ nvitam
sarva-kshêtrayu [mu] dikshya yam śaradritum pa-
34. rijanyavat Gûrjjarô nashtah kvâpi bhayât tathâpi samayam svapnēpya-
paśyan yathâ yat-pâdânati-
35. -mâtram êkaśaranân âlôkya Lakshmî-dhiyâ dûrân Mâlavanâyakô nayaparô
yatrâ-
36. na-baddhânjaliḥ yô vidvân balinâ sahâlpa-valavân sparddhâ (spa) na dhattê
parân nitês sûtir a-
37. sau yad âtmaparayôr âdhikya-saṃvêdanam l Vind [h] yâdrêh kaṭake
nivishṭa-kaṭakah śrutvâ charair yan
38. nijaiḥ svam dēsam samupâgatâh dhruvam iti jnâtvâ dhiyâ prêritah¹
Mârâsarva-mahîpatir drutam
39. agād aprâpta-pûrvam parair yasyêchchhâm anukûlayan ka (kha) lu dhanaih
pâda-praṇāmair api ni-
40. tvâ Śrîbhavanê ghanâghanaghana-vyâptam param prâvṛisham tasmād âgata-
vân saman nija-ba-

1 Read *asēsham* 2 Read *Râshtrakûṭānvayê* 3 Read *sva-sadṛishâh* 4 Read *âstâm*5 Read *a-pratihata* 6 Read *tatrâbhyadhât*

III (b)

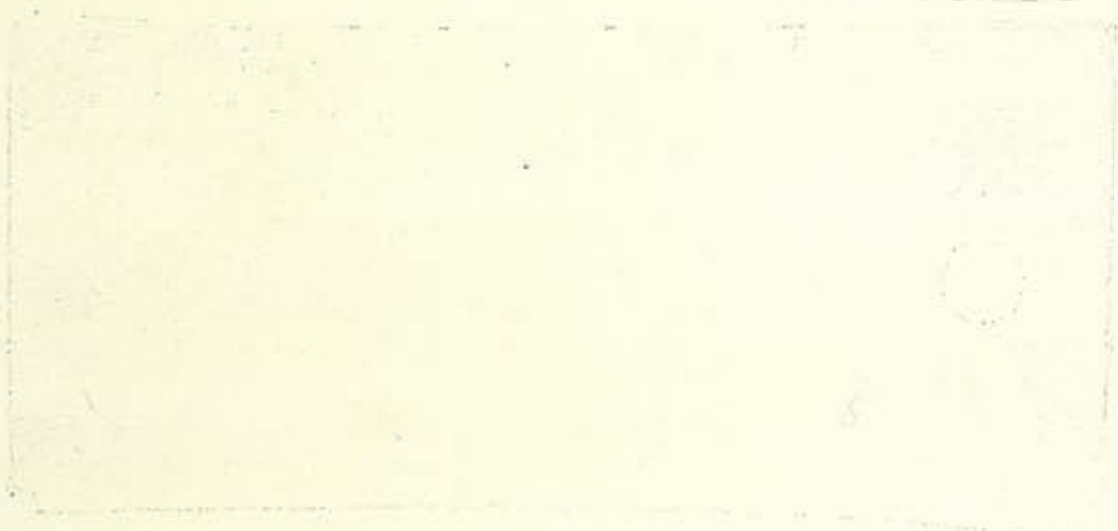
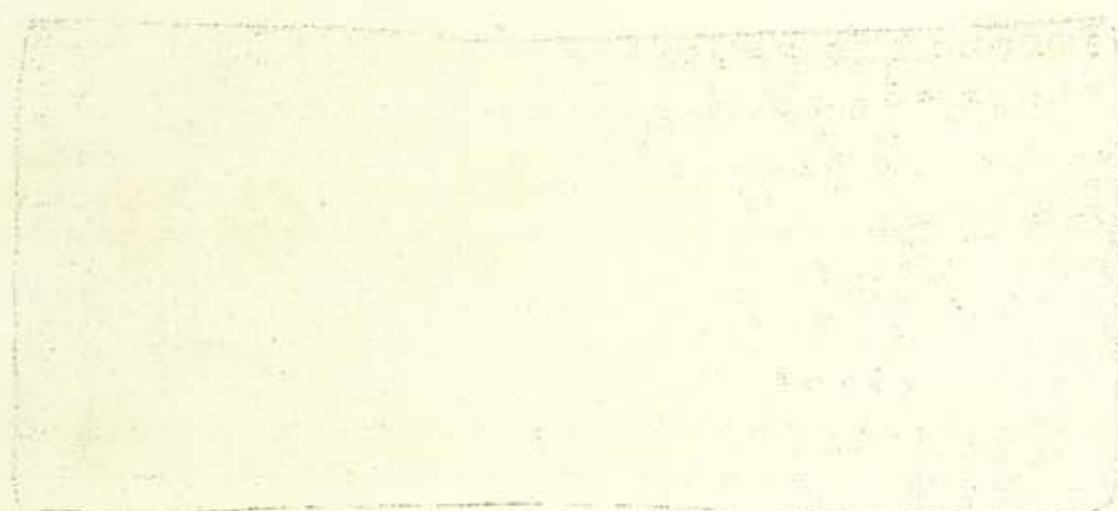
41. lair â Tungabadrâtataṃ¹ tatrasthaḥ sva-kârâgataṃ¹ prakṛitibhiḥ niśśêṣhaṃ âkṛiṣṭavâ [n] vikṣêṣair api chi-
42. tram ânataripurjagrâha tam Pallavât lêkhâhâra-muk[h]ôditârddha-va chasâ yatra nya Vêngiśva-
43. rô nityaṃ kinkaravat vyadhâd aviratam kammaśvam âtmêchchayâ¹ bâhyâ didhṛitir asya yêna rachi-
44. tâ vyômâvala (la) ggâ² rucṣaṃ dhâtri mauktika-mâlikâm iva dhṛitâ mûrdhni sva-târâ-gaṇaiḥ¹ santrâ-
45. sât para-chakra-râjakaṃ agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-sôbhitô naśara-
46. ṇa mûrddhnâ yad-anghri-dvayaṃ yady âdatta parârdhya-bhûṣaṇa-gaṇair nnâlamkritaṃ tat tathâ mâ-
47. bhaishir iti satyapâlita-yaśa-sthityâ yathâ tat-girâ têngdam anila-vidyuch-chanchalaṃ avalôkya
48. jîvitaṃ asâraṃ kṣhitidânaṃ paraṃ puṇyaṃ pramattito³ brahmadâyôyam sa cha parama-bhaṭṭâra-
49. ka mahârâjâdhirâja paramêśvara śrîmat Dhârâvarshadêma-pâdânudhyâna paramabhaṭṭâraka
50. mahârâjâdhirâja paramêśvara prithuvîvallabha Prabhûtavarsha śrîmat-Gôvindarâjadêvaḥ

IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putraḥ śauchâchâra- prabhur guṇa-gaṇa-praṇa-
52. mita-samastalôkaḥ parôpakâra-karuṇâ-parah Paramêśvara-charaṇâravinda-vandanâbhinandanaḥ Ra-
53. nâvalôka śrî Kambharâjaḥ Punnâḍa Eḍenâḍuvishayê Va (Ba) danoguppe nâma grâmaḥ Talava-
54. na-nagaraṃ adhivasati vijaya-skandhâ-vâre¹ trimśad-uttarêshv-atitêshu Śaka-varśêshu kârtikâ-
55. mâsa paurṇamâsyam Rôhiṇi-nakṣatrê Sôma-vâre Koṇḍa-kundeyânvaya Sirmmalage-
56. gûrugana Kumâraṇandi-bhaṭṭârakasya śiṣyaḥ Eḷavâchâryaguruḥ tasya śiṣyô Varddhamâ-
57. naguruḥ sarvvaprâṇihitaḥ sâkshât siddhânta-nugamôddhataḥ śântas sarvajna-kalpôyam nayôṇna-
58. ta-guṇônnataḥ tasmai tam grâmaṃ adât sva-putra śrî Śankaragaṇṇa-vijnâpa-nêna śrî Kambhadêvaḥ śrî vijaya-
59. vasatayê Talavananagarê pratishṭitâyai @ tasya simântarâṇi baḍagaṇa dire Poṇarppu-

IV (b)

60. ḷi baḍagaṇa paḍuvaṇa konedu Posattigallu paḍuvaṇasîme Kadambageṛeya pervam-
61. ga paḍuvaṇa tenkaṇa konedu pongulvaḷtiya tennoḷve tenkaṇa sîme Belakkâla tenno
62. ḷve tenkaṇa mûḍaṇa korneddu muduvanni koṇalu mûḍanasîme Kaḷlivetṭina mûḍaṇa pore-
63. ye mûru beṭṭu oḷagu mûḍaṇa baḍagaṇa konnedu badanidiya baḍagaṇa oḷve
64. âlu asya dânyasya sâkṣiṇaḥ śaṇṇavati-sahasra-vishayaḥ prakṛitayaḥ
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhirm mahadbhiḥ pâta-kai (s) saṃyuktô
66. bhavati yô rakshati sa puṇyabhâg bhavati api châttra Manugîtâ ślôkâ sva-dattâṃ para-dattâṃ
67. vâ yô harêta vasundharâ shasṭim varsha-sahasrâṇi viṣṭâyâṃ jâyatê krimiḥ svaṃ dâtum



68. *sumahachchhakyaṃ duhkhaṃ anyasya pālaṇaṃ dānaṃ vā pālaṇaṃvêt dānâch chhrêyônupâ-*

V (a)

69. *lanam bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya yadâ bhûmi tasya*
 70. *tasya tadâ p [h] alam dêvasvaṃ tu vishaṃ ghôraṃ na bhishaṃ vishaṃ uchyate vishaṃ êkâkinam hanti*
 71. *dêvasvaṃ putra-pautrika [m] Viśvakarmâchâryêṇa likhitam*

Translation.

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode. May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining in his breast stretched her arms together with the rays of the Kaustubha gem adorning his breast ; who was possessed of honesty and long arms ; who, though a vanquisher of the circle of enemies, was not of Kṛishna (black) character, Kṛishnarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories just as the great mountains took refuge from fear of having their wings cut off by Indra's discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the asylum of *budhas* (the learned and the gods), was the Châlukya family from which he like the Mandara mountain quickly and with ease drew forth Lakshmi, the goddess of wealth :—He was Vallabha.

He had a son, Dhôra, who filled all the points of the compass with his glory, like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness of his rays ; gifted with courage, witherer of the bloom of the lotus faces of the wives of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points of the compass ; united to Lakshmi who, though married before to his elder brother (jyêshtha) was yet free from blame, who, though possessed of a maṇḍala (country and an orb of rays) was not Dôshâkara (an abode of faults and the moon).

Surpassing Karna in giving gifts ; the regent elephants, ashamed to see the excellence of his gifts surpassing those of others, retired as it were to the points of the horizon.

II (a)

Seeing how he had for a long time bound a Ganga King (Sivamâra) who was never conquered by others, and who, possessed of great might, seized the whole world and had thus a reputation for valour, unequalled by others, Kali fearing that he too would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he made the Pallava King bow down to him and obtained from him huge elephants, greater than the warriors who had drawn their swords and fiercer than the monsters of the deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauḍa kingdom, entering into the latter's territory with his invincible army, he (the Râshtrakûṭa King) swiftly drove him into the impassable desert and took from him only the pair of the moonlike white umbrellas of the Gauḍa King and thereby caused his own fame to spread in a moment to the farthest points of the compass. He drove afar, by his pure conduct, Kali though firmly established and brought back to the earth again the glory of the Kṛitayuga ; it is still a wonder that this Nirupama became Kali-Vallabha.

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising from the high eastern mountain, beloved of the good, Gôvindarâja.

While, he, the abode of all good qualities was king, the Râshtrakûṭa dynasty became invincible by others like the Yâdava race on the birth of Kṛishṇa ; his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhûshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Kṛishṇa, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable necklet you have given me ; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (a)

By him, formost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country ; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhujîvas* (the *bandhujîva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

III (b)

Having spent the rainy season overcast with thick clouds at Śrîbhavana, from there he came with his army to the bank of the Tungabhadra. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words “ Do not fear ” famous for their truthfulness.

IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhaṭṭâraka mahârâjâdhirâja paramêśvara-śrîmat Dhârâvarshadêva, the Paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-prithivî-vallabha-Prabhûtarsha-śrîmat Gôvindarâjadêva, the son of Dhârâvarsha Śrîval-labha-mahârâjâdhirâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramêśvara, the Raṇāvalôka-Śrî Kambhârâja (granted) the village Badanaguppe by name in the country called Punnâḍa Eḍenâḍu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kârtika with the constellation Rôhîṇi. Eḷavâchârya was the disciple of Kumâranandibhaṭṭâraka of Koṇḍa-Kundânvaya and of Sirmalage Gurugaṇa ; his disciple was Vardhamânaguru, kind to all, well-versed in the Siddhânta received direct from teacher to teacher, peaceful, almost omniscient ; possessed of modesty and good conduct—To him Śrî Kambhadêva gave the above village at the request of his son Sankaragaṇṇa for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannaḍa language is as follows :—

North.—Ponarpulî.

North-East.—Posattigallu.

East.—The big gate of Kadambagere.

South-East.—Polguḷvalṭi-tennoḷve.

South.—Beḷakâla-tennoḷve.

South-West.—Muduvannikoḷalu.

West.—The river called Kaḷḷiveṭṭina Mûḷaṇa pore and Beṭṭuḷagu.

North-West.—Oḷve-âlu north to Badanidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu :—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others ; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmâchârya.

Note.

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

123.

On a stone lying near a pit close by Dêvanûr in the Hobali of Kavalande.

Kannaḍa language and characters.

- | | |
|-------------------------|----------------------------|
| 1. Subham astu | 4. î Dêvarakaṭṭeyannu |
| 2. Dêvagavuḍara makkaḷu | 5. kaṭṭisidaru śrî śrî śrî |
| 3. Râchapannâyakaru | |

Note.

Râchapannâyaka, son of Dêvagauḍa, caused the construction of this Dêvarakaṭṭe, a tank.

Archl. Rt.

SHIMOGA DISTRICT.

SHIKARPUR TALUK.

124.

On a stone set up in the field of Chennabasappa under the tank of Kapparahalli in the hōbali of Sīkāripur.

Size 4'—6" × 1'—9".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrī-prithvī-vallabha-ma-
2. hārājādhirāja paramêśvara-parama-bhaṭṭāraka-Sa-
3. tyâśrayakulatilaka-Chālukyābharāṇa śrī
4. Tribhuvanamalla-dēvara vijaya-rājya
5. rōttarābhivridhi-pravarddhamānanam ā-
6. tāmbaram . saluttumire . . svasti yama
7. ma-svādhyāya-dhyāna-dhāraṇa-maunānushṭhā
8. sampannarappa śrīmad anādiyagrahāra . . Bēla-
9. rakapada-mahājanangaḷu śrīmatu yā-
10. hitāgnigalaMarmma-Bammayyagaḷa maga
11. na maga Vijayayyanum mattam avara maga Bi-
12. ṭṭimayyanum tamma bhakti-śaktiyim pādapūjeyam
13. koṭṭu Chālukya-Vikrama-kālada 18 neya Śrīmukha-
14. samvatsarada Paushya-suddha 13 Sōma-
15. vāradandin Uttarāyāṇa-Sankrānti-yandu Nam-
16. gēriya bayala naḍuve tāvu kaṭṭisida kere-
17. ya kilēriyalli padeḍu biṭṭa gadde Guṇiga-
18. na mattal eraḍu hudav eraḍu yi dharmmamam pra-
19. tipālisuvargge Vārāṇasi-Kurukshêtradoḷ
20. sâyira-kavileyam kôḍum koḷagumam
21. [ra] tnamgaḷim
22. dargg ā-puṇya-phalaṃ akku yi dharmma-man āva-
23. n aḷida mahā
24. kâlê kâlê pālaniyô
25. bhavadbhiḥ sarvân êtân bhāvinah pârthivêndrân bhū-
26. yô bhūyô yāchatê Rāmachandraḥ
27. i-kalla māḍisidam Biyaṇa-Biṭṭimayya Bi-
28. ṭṭamayyanum bareḍa Sēnabōva-Kētamalla
29. kaṇḍarisida Samayakīrtiyāchāryya Śrī

Note.

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21, 23 and 24 are lost.

The inscription seems to record the grant of a wet field by the mahājanas of to Vijayayya and his son Biṭṭimayya on Monday the 13th lunar day of the light half of Pushya in the year Śrīmukha, Chālukya Vikrama Era 18 when Tribhuvana-malladēva of the Chālukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyana Sankrânti. The inscription ends with the usual imprecation. The stone was prepared and set up by Bittimayya. Sênabova Kêtamalla wrote the inscription, and Samaya Kirtyâchârya engraved the same.

125.

On a 1st stone lying in the bed of Doddakere Tank in Kapparahalli in the same Hobali of Sikâripur.

Size 3'×1'—3".

Kannada characters and language.

1. Śaka-varuśakke Sāvira-
2. da 1328 neya Nala-
3. samvatsara Pâ-
4. lguṇa ba 2 Śukravâ-
5. radalu Kapara-haḷi-
6. ya Mallêgaṇḍara
7. maga Mallê-
8. gaṇḍanu sva-
9. rggastanâda-
10. nu.

Note.

This records the death of Mallegauḍa, son of Kaparahalli Mallegauḍa on Friday the 2nd lunar day of the dark half of Phâlguna in the year Nala, Śaka 1328. Here Śaka 1328 is equal to A.D. 1406 which was Vyaya and not Nala. Nala however coincided with A.D. 1436 or Śaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription.

126.

On a 2nd stone in the bed of Doddakere Tank in the same village Kapparahalli.

Size 5'×2'—9".

Kannada language and characters.

1. svasti śrî jayâbhyuda-
2. yaścha śaka-varuśa 1348-
3. neya naḍeva Visvâvasu-
4. samvatsarada Pâlguna-
5. da su 11 Mangalavâ-
6. radalu Śrî Virapratâpa Dê-
7. varâyarû râjyam-gaivali
8. Kaparahalliya huyalali
9. Nâchaya palaran i-
10. ṛidu dēvalôka-
11. ma . . . yâtana sati
12. Bîrabbe mahâsati-yâ
13. daḷu Jakkôjana besana

Note.

This is a memorial stone set up to commemorate the death in Kapparahalli battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Virapratâpa Dêvarâya was ruling in the

year Viśvāvasu, Śaka 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Jakkôja.

127.

On a 3rd stone in the same place.

Size 4'—6"×2'—9".

Kannada language and characters.

1. svasti śrī vijayâ-
2. bhyudaya Śaka-
3. varuśa 1352 Sa-
4. umya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilu
7. Virapratâ-
8. pa Yimmaḍi-Dê
9. varâya-ma-
10. hârâyarū
11. sukhârâjyam-
12. geyiuttam yi-
13. rda kâladali Ā
14. ragada-venṭeya-
15. ke saluva Neluvaḷi-
16. ge-nâḍa oḷagaṇa Ka-
17. ppanahallīya Ma-
18. llaḡaṇḍara maga
19. Bayiragaṇḍanu sva-
20. rgastan ādanu maṁ-
21. gaḷa mahâ śrī śrī śrī

Note.

This records the death of Bayiragaṇḍa, son of Kappanahallī Mallagaṇḍa on the 3rd lunar day of the light half of first (i.e., intercalary) Bhâdrapada in the year Saumya, Śaka 1352 corresponding to A.D. 1430. The date is not verifiable.

128.

On a Mâstikal in the field of the Gaṇḍa of the Village Kottagrâma in the same Hobali of Sikâripur.

Kannada language and characters.

1. Maleda-
2. varu bage-
3. vali Sabibâ-
4. yi sati-
5. yâdaḷu

Note.

This records the entering of funeral fire of her husband by Sabibâyi.

On a stone set up in the back-yard of Kariya of the same village Koṭṭagrāma.

Size 5'—6" × 3'—6".

Kannada language and characters.

1. svasti śrī jayābhyudaya Śālivāhana śaka varushake saluva 1002026 ne-
varshake saluva
2. Krôdhana-samvatsarada Śrāvaṇa-bahula 8 mi-punya-kāladalu śrīman-
mahānāyakācharyarāda
3. Kāre-Bayirapanāyakara kumārārāda Chikkaṇa-nāyakaru Kōṭapurada
Tiruvengalanā-
4. thage samarpisida dharmma-śāsana-kramaventendaḍe namage saluva Mālē-
nahalli-
5. ya simeyolagaṇa Koṭṭa-vemba grāmavanu Śrījayantī-punya- kālada-
6. lu Kōṭa-purada Tirumala-dēvarige sa-hiraṇyôdaka-dāna-dhārā-pūrvva-
7. kavāgi tamma strī-putra-dāyādādyanumatadinda samarpisida
Kumudvatī-tirada
8. Koṭṭa-vemba grāmada pratināma Tirumalapurada dharmma-sasana yidak āru
9. tappidare tamma tāyi tandeya konda pāpakke hōharu
10. sva-dattām para-dattām vā yô harēta vasundharām shasṭī-varsha-sahasrāṇi
11. viṣṭāyām jāyatē krimih sva-dattād dviguṇam puṇyam parādattānupālanam
12. para-dattāpahārēna sva-dattam nishphalam bhavēt
ēkaiva bhaginī lōkē sarvvē-
13. shām ēva bhūbhujām na bhōjyā na karagrāhyā vipra-dattā vasundharā i-
14. para-grāmakke āru tappidare tāyi tande Vāraṇāsiyali kom-
15. davaru gô-Brāhmaṇara vadha māḍidavaru gurutalpa-māḍidavaru .
16. yi-dharmakke śaraṇa mangala-mahā
śrī-śrī-śrī

Note.

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Koṭṭa in the country of Mālēnahalli, renamed Tirumalapura for the service of God Tirumaladēva by Chikkaṇṇanāyaka, son of Kāre Bayirapanāyaka, entitled Mahānāyakāchārya on the 8th lunar day of the dark half of Śrāvaṇa in the year Krôdhana, Śaka 100, 20, 26 (-1226), corresponding to A.D. 1304. It ends with the usual imprecation.

On a stone set up close by the temple of Sangamēśvara in the forest of Haraḍihalli in the same Hobali of Sikāripur.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. svasti śrī-vijayābhyudaya
2. Śālivāhana
3. śakha-varusha 1696 kke
4. saluva Manmatha-nā-
5. ma samvatsarada Jyēshṭha
6. śudha 14 Sômvārada-
7. lu śrī Hirimaṭhada Kallēdēvaru

8. Têjasīngapa kûḍi Sangama-
9. nanjunḍêśva-
10. rana pratishṭe
11. māḍisidaru

Note.

This records the setting up of God Sangama Nanjunḍêśvara by Kallêdêva of Hiri-maṭha and Têja Singapa on Monday the 14th lunar day of the light half of Jyêshṭha in the year Manmatha, Śaka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong.

131.

On a vîragal at the entrance of the village Hittila in the same Hobali.

Size 5'—6"×3'—9".

Old Kannaḍa language and characters.

1. svasti śrīmatu Châlukya-Chakravarti Sômêśvara-dêvara
2. saluttam ire Hettiḷada
3.
4. Mâdayyana aḷiya gaṇḍara-dâvaṇi Sûreya-
5. nâyakam tuṇuvam magu [lchi]
6. palarain kondu taṭṭiridu sura-gaṇikeyarol kûḍidam
7.
8.

Note.

This records the death of Gaṇḍara-dâvaṇi Sûreya Nâyaka, son-in-law of Mâdaya of Hettiḷa in rescuing cattle in a cattle raid during the reign of Châlukya-chakravarti Sômêśvaradêva. Lines 3, 7 and 8 are effaced.

132.

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.

Size 3'×2'—3".

Old Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya paramêśvara parama-bhaṭṭa-raka Satyâśraya-kula-
2. tiḷaka Châlukyâbharana śrīmat Trailôkyamalla-dêvara vijaya-râjyam uttarôttarâbhivṛiddhi
3. saluttam ire Saka varsha 983 neya
4. Sâhaṇi-yenisi negaḷda Ganjâkabbegam Barmmadêvana-santa-tiya â Jakkayya
5. Hettiḷamam Bêḍaru palaran iṛidu tuṇuvam koṇḍalli śrīma
6. Chaṭṭam pôgi â- Hettiḷada tuṇuvam
7. suralôka-prâpitan âda
8. mṛitênâpi surâṅganâ kshaṇa-vidhavamsanê kâyê
9. svasti Nâgâchâriya-dêva , baredar sva-
10. Lôkôjana kaṇḍaraṇe mangala-mahâ śrī.

Note.

A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkaya of the family of Barmadêva in his attempt to rescue the cattle carried off by Bêḍas in Śaka year 983 when Trailôkyamalladêva of the Châlukya dynasty was ruling. Nâgâchâridêva wrote the inscription and Lôkôja engraved it.

On a stone lying in the wet land of God Ranganâtha to the east of the same village
Hittila in the same hōbali of Śikāripur.

Size 3'×2'—3".

Old Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrī-prithivi-vallabha mahā-
2. rājādhirāja paramêśvara paramabhaṭṭāraka Satyâśraya-
3. kuḷatilaka Chālukyābharāṇa śrīmat Tribhuvanamalla-
4. dēvara vijaya-rājyam uttarōttarābhivṛddhi pravarddha-
5. mānam āchandrārkkatāram-baram saluttumire tat-pāda-padmōpajīvi
6. Sakavarsha 1034 neya Nandana-samvatsarada
7. Vaiśākha su 11 Brihavāradandu svasti yama-
8. niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-
9. japa-samādhi-śīla-guṇa-sampannarappa śrīmad a-
10. nādi-yagrahāravaha Hittilada sâyiramum
11. kraya-dānavāgi koṇḍu biṭṭa dharma śrīmatu Sômê-
12. śvara-dēvargge naivēdyakke biṭṭa gadde Jākiyūra-bayaloḷa-
13. ge hanneradu mārugaḷeyal aidu Kaḍahavūra
14. . . . 50 āchandrātāramsaluttam irkke
15. i-dharmmaman āvan orvvaṃ prati-pālisidātange Vāraṇāsi
16. Kāśi Prayāgeyalli sâyira-kavileyam sâyira
17. vēdapāragarappa Brāmhaṇargge koṭṭa phaḷam akku
18. idan alidātam Vāraṇāsi Kurukshētra Prayāgeyalli
19. sāvira kavileyam hattu sāsira vēdapāragarappa
20. Brāmhaṇaran alida mahāpātakan akku sva-dattām para-dattām vā
21. yō harēta vasundharām | shashṭi-varsha-sahasrāṇi
22. viśṭhāyām jāyatē krimih

Note.

This records the grant of the village Hittila as an Agrahāra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladēva on Thursday the 11th lunar day of the light half of Vaiśākha in the year Nandana, Śaka 1034 when Tribhuvanamalladēva of the Chālukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

On a stone in the wet field of Sānubhōga Manjappa to the south of the same village
Hittila in the same hōbali of Śikāripur.

Size 2'×1'—6".

Kannaḍa language and characters.

1. svasti śaka -varuśa 1231 ne-
2. ya Saumya-samvatsarada Vaiśā-
3. kha ba 14 Mam-lu Honnāūrā
4. Kalinātha-dēvarahaliya Rāma-
5. nāyaku Kalinātha-dēvara
6. nitya naivēdyakkendu koṭṭadu

7. keṛeya keḷage gadde yeraḍu kham yi-
8. dan ârobbarû
9. . . . kke mangala-mahâ-śrî

Note.

This records the grant of a plot of wet field of the sowing capacity of 2 khaṇḍigas for the offering of food to God Kalinâtha by Râmanâyaka in Kalinâthadêvarahalli on the 14th lunar day of the dark half of Vaisâkha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

135.

On a stone lying in the wet field of Vîrappa under the tank of the same village Hittiḷa in the same hōbali of Śikâripur.

Size 2'—6" × 2'—6".

Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâ-
2. dhirâjam paramêsvaram paramabhaṭṭâarakam Satyâśraya-ku-
3. laṭilakam Châlukyâbharaṇam śrîmat Tribhuvanamalla-He
4. rmmâli-dêvarasara vijaya-râjyam uttarôttarâbhividdhi-prava-
5. rddhamânam âchandrârkkâ-târambaram saluttum ire Sakavarsha
6. 1045 neya Sôbhakritu-samvatsarada Pushya su 1 dandu svasti śrîmad-
7. anâdiyagrahâram Hettiḷada Mâdarsaru Kûḍûra-
8. yara Koṭṭayyanu Dêvaya
9. lu Hettiḷada yayinûrvvar dêvargge naivêdyakke biṭṭar-
10. âvanôrvva pratipâlisidâtange Gange-Vâraṇâsi-
11. Kurukshêtradoḷ vêdapâragarappa Brâmhanargge sâyira-kavile-
12. yumam koṭṭa dharmma sva-dattâm para-dattâm vâ yô
13. harêta vasundharâm 1 shashṭhi-varsha-sahasrâṇi viśṭhâyâm
14. jâyatê krimiḥ

Note.

This records the grant of a plot of land for the service of the local god by the five hundred of Hettiḷa on the 1st lunar day of the light half of Pushya in the year Sôbhakrit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermâlidêvarasa of the Châlukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

136.

On a Viragal lying near a ruined temple in the forest close to Guttanahalli in the same hōbali.

Kannada language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâmandalêśvara
2. Banavâsi-pura-varâdhîśvaram Jayanti Madhukêśvara
3. . . . satya-Râdhêya
4. śrîmatu vîra Râmadêvarasaru
5. 1180 neya Paingala-samvatsarada Śrâvaṇa
6. daṇṇâyaka gavuṇḍana mēle
7. ruvam koṇḍu peṇḍirudey uchchalu billankakâra purusha-Nârâyana para-
bala-sâdhaka Ya-

8. lughattada Râmagavuṇḍam taṭṭiridu turuvam maguḷchi suralôka-prâptan
âda ad enten-
9. daḍe poḷeva siḍilante Javanan taḷavaḍisuva kâlamrityu vemban toḍarda-
10. si poydan âgaḷu Girigauḍa Râmagavuṇḍam palaram suridaru pûvina sarimaḷe
Sura-
11. dundubhiyoḍane śaṅkha-kahālâravamum berasu surânganeyar piriya-
nendu Râma-
12. gavuḍanan divaguydaru jitêna labhyatê Lakshmîr mritênâpi surânganâ
kshaṇa-vidhvamsanê kâ-
13. yê kâ chintâ maraṇê raṇê
ôm namaś Śivâya.

Note.

This records the death of Yalughatta Râmagauḍa in rescuing cattle in a cattle raid on of Śrâvaṇa in the year Paingala, Śaka 1180 when Vira-râmadêvarasa, Kadamba king, was ruling. In lines 3, 4, 5 and 6 many important letters are effaced.

137.

On a fragment of stone near a well in the forest close by the village Muḍaba in the hôbali of Belandûr.

Kannāḍa language and characters.

1. hôgra-kula-tilakam naya-pratâpa sâ-
2. yyuttum ire Oḷeya Permâḍi-yar sânta-
3. n učitâchâran anyâya-varjjitan alipilla
4. svasti Sakanṛipa-kâlâtitaṃ vatsarangale [ke]
5. reyumam kaṭṭisi dēgulamam māḍisi yiṭṭampaḍi
6. koṭṭudu yidam kâdang Asvamêdhada phala

Note.

A great part of the inscription seems to have been lost. This seems to be a record of the construction of a temple and a tank during the reign of Permâḍi. The date is lost.

138.

On a stone set up in the field of Yallappa in the forest of Hôtanakattegrâma in the same hôbali.

Size 3'×1'—6".

Kannāḍa language and characters.

1. svasti śrî Amṛitanâtha-dêvara Brâmharuga-
2. lu Sandigêri-Râmaṇṇa sarbba-bâ-
3. dhâ-parihâravâgi hattu-kamba-gaddeyanu
4. salisuvaru- śrî śrî śrî

Note.

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigêri Râmaṇṇa by the Brahmans of Amṛitanâthadêva (*i. e.*, worshippers of Amritanâtha?).

139.

On the Nandikôlu Basava pillar close by the village Saṇḍa in the same hôbali of Belandûr.

Size 5'—6"×1".

Kannāḍa language and characters.

1. śrî namas tunga-śiraś-chumbi-
2. chandra-châmara-châra-
3. vê trailokya-nagarârambha-

Archl. Rt.

4. mûla-stambhâya Sambhavê
5. svasti śrī-jayābhyudaya-
6. da Śaka-varusha 1288 neya Pa-
7. rābhava-samvatsarada-Kārtika-su
8. da 3 Budhānôrādheyali svasti
9. śrīmanu mahāmaṇḍalêśvara
10. arirāya-vibhāḍa bhāshege-tappuva-
11. rāyara-gaṇḍa śrī Virabukkaṇṇa-vo
12. ḍeyara kumāra Virupaṇṇavode-
13. yaru Hampeya śrī-Virûpākshadê-
14. varige angabhôga-rangabhôga amṛitapaḍi-
15. ge saluvalige nāḍa oḷagaṇa Saṇḍa vem-
16. ba grāmavanu puravâgi âḥchandrārkkā-
17. sthāyiyâgi koṭṭadu i dharmmama
18. âru aḷupidoḍ i-
19. Vāraṇāsiya-
20. li sāvira-kavile
21. sāvira-Brāmhaṇara
22. konda pāpada-
23. li hôharu śrī
24. sva-dattām para-dattām
25. vâ yô harêta
26. vasundharām sasṭi-
27. varuśa-sahasrâṇi
28. viṣṭâyām jâya-
29. tê krimih

Translation and Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anûrādha of the light half of Kārtika in the year Parābhava, Śaka 1288, Mahāmaṇḍalêśvara Virupaṇṇa voḍeyar, son of Virabukkaṇṇa voḍeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virûpāksha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anûrādha on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3'—6" × 2'—9".

Kannada language and characters.

1. Saka-varisha 1321 neya Paushya-samvatsarada Mārggasira ba 1 lu śrī-matu Ayamarāyadēvara maneya
2. aḷiya Bamayagaḍara Kaladēvana maga Chikkabomma svarggasthan ādan ātana vallabhe Bīrabe
3. kalu nilisida pratishṭe

Note.

This records the death of Chikkabomma, son of Bamayagaḍara Kaladēva and son-in-law of the illustrious Ayamarāyadēva on the 1st day of the dark half of Mārgasira in the year Prāmāthi? Śaka 1321. His wife Bīrabbe set up the memorial stone. The date is not verifiable.

141.

On a stone set up in Bûdigadde field, Survey No. 15, in the village Saṇḍa in the same hôbaḷi.

Kannaḍa language and characters.

1. Târaṇa-samvachha-
2. rada Āsvîja śu-Vi-
3. jaya-Daśamiya-
4. lu Śivarudradê-
5. varige Râya-nâya-
6. karu koṭṭa bhûmi
7. . nâḍige saluva
8. Saṇḍada kereya
9. keḷage . . . balla
10. koṭṭaru idu
11. â-chandra-târaḷa
12. baruvudendu ko-
13. ṭṭa śilâ-sâsana i-
14. dake tappidavaru
15. tâyi-tande-konda-
16. varu.

Note.

This records the grant of a plot of land to Śivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Āsvayuja in the year Târaṇa. It ends with the usual imprecation.

142.

On a stone set up at the entrance of the same village Saṇḍa.

Kannaḍa language and characters.

1. Nandana-samvatsarada
2. Chayitra su 3 lu Saṇ-
3. ḍada Malerakada-
4. gavuḍara maga Chikka-
5. Malegaḍaru sva-
6. rgastanâdanu.

Note.

This records the death of Chikka Malegaḍa, son of Malerakadagaḍa on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

143.

On a stone under a Honge tree on the hill called Bûdi-Basavanaguḍḍa close by Bannûr in the same hôbaḷi.

Size 4'—6" × 2'.

Kannaḍa language and characters.

1. śubham astu namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Śambhavê svasti śrî vijayâbhyudaya Śâlivâ-
4. hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
5. Śrâvaṇa śu 5 lu śrîman-mahârâjâdhirâja- râja-para-

6. mēśvara śrī virapratāpa- Sadāśivadēva-mahārāya-
7. ru sukha-sankathā-vinôdadim ratna-simhâsanârûḍharā-
8. gi prithivī-rājya-geyyuttiralu Ararudrakavalāda vo-
9. ḷagaṇa Bannûra grāmigaḷu Sankaṇṇa-nāyakaru namage samma-
10. tanāda Dharmâjipaṇḍitara Têjavurada Giryappaiya-
11. navara makkaḷu Mārappayyage koṭṭa sthaḷada umbali chun-
12. gaḍiya-bhatta kha 2 Sâlûra sthaḷada-umbali-chungadiyin-
13. da Madagada-gaddege saluva ashta-bhōga-têja-svāmya-
14. vanu saha nīvu putra-pavutra-pārapareyā-
15. gi ā-chandrārka-sthāyiyāgi sukhadim anubha-
16. visikoṇḍu baraluḷavaru yendu koṭṭa sthaḷada
17. śilāśāsana Rāmâjipanta (in Nāgara characters)
18. sva-dattād dviguṇam puṇyam para-dattānu-
19. pālanam para-dattāpahârēṇa sva-dattam
20. nishphalam bhavēt śrī śrī śrī

Note.

This records the grant of a plot of land yielding a rent of 2 khaṇḍigas together with a plot of land called Madagadagadde in Sâlûru, free of all taxes to Mārappaya, son of Giryappa of Têjavura in the charge of Dharmâji ? (Rāmâji) Paṇḍita, by Sankaṇṇanāyaka of Bannûr with the consent of the Paṇḍita on the 5th lunar-day of the light half of Śrāvaṇa in the year Prajôtpatti, Śaka 1493, (A.D. 1571) when virapratāpa Sadāśivārāya of Vijayanagar was ruling over the earth. The name Rāmâjipanta is written in Nāgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144.

On a stone standing near the temple of Bhāvibasavaṇṇa of the same village Bannûr.

Size 3'×1'—6".

Old Kannaḍa language and characters.

1. svasti śrī Ballamara . . .
2. . . Kumāra Sālva . . .
3. arasugeyuge Ballanāḍaha . . .
4. Banniyûra sāsirvvarolu
5. Kuṇḍaguḍi Asaga Go-
6. sasi surarolu kūḍe
7. Gosasiya tammam kalla
8. nīrisidon ā-
9. chandratārakam
10. nilake

Note.

Be it well. While the illustrious Ballamara Kumāra Sālva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanāḍu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

145.

On a Virāgal set up in front of the temple of Īśvara in the village Sālūr in the same hōbaḷi.

Size 4'—3"×2'—6".

Old Kannaḍa language and characters.

1. svasti śrīmach Chālukya-Vikrama-kālada 13 neya Śukla-samvatsa-
2. rada Phālguna-suddha-Amāvāsye-yandu Sāliyū-
3. ra horigaḷan iridu turva kondu hendira vuḍe-vuchchuvalli
4. Kuṛumba-Bīrayyāngam Oḷeyabbe-gam puṭṭida Ojegavundam
5. turuva maguḷchi palaram kondu bīra-lōka-prāpitanāda

Translation.

Be it well. On the New-moon day of the light (dark) half of Phālguna in the year Śukla in the 13th year of Chālukya Vikrama Era, while penetrating into the fields? of Sāliyūr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegavunda, born of Kuṛumba Bīraya and Oḷeyabbe rescued the cattle after slaying many persons and attained the World of the brave.

146.

On a stone standing in front of the temple of Īśvara in the same village Sālūr in the same hōbaḷi.

Size 2'—6"×1'—3".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādā-
2. mōgha-lānchhanam l
3. śāsanam Jina-śā-
4. sanam śrī Chandranātha-dēva-
5. ra guḍḍi Nādoṇveya
6. Nāgayyāngaḷu nili-
7. sida kallu Sāliyūra
8. mahā-janam
9.

Note.

Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nādoṇve, a female disciple of Chandranātha-dēva and the setting up of this memorial stone by Nāgayya at the instance of the Mahājanas.

147.

On the first stone in front of the temple of Īśvara in the same village Sālūr in the same hōbaḷi of Beḷandūr.

Size 4'—3"×2'—6".

Kannaḍa language and characters.

1. . . masta-bhuvanāśraya śrī prithvī-vallabha mahārā
2. . . . paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷatilāka
3. Chālukyābharaṇam śrīmat Tribhuvanamalla-dēvara vija-
4. ya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam āchandrā-
5. rkkatārambaram saḥuttamire śrī Chālukya-vikrama-varsha

6. . . . neya Manmatha-samvatsara-pushya-suddha || Sukravâradandu "
7. . . . mad anâdiyagrahâram Sâlavûra-sâsirvvaru
8. . . . Vakubêšvara-dêvara garbbha-grihada sâmyamam madhyaka . . .
9. . . vitargge munnam sa-kârûnyam geydu koṭṭaru avara ma . . .
10. Mârakabbeya makka! Viśvâmitra-gôtrada biya
11. . . hitâgnigala mammam Biyamayyammam Mârabbegam puṭṭi
12. Kêśavayyanum avarim kiṛiya Biṭṭimayya-dêvara pâ-
13. da-sileyam kaṭṭisi garbbhagrihamam māḍisidaru ma-
14. ttam Biyaṇa-Biṭṭimayyammam avana dharma-patni Jannambegam pu-
15. . . da makka! Chikkaṇa-Maisâsiyavarim kiṛiya Śankara
16. . . . tanavanim kiṛiya Vâmana avanim kiṛiya Chikkayyanu
17. mattam Kasavayyana makkaḷu Sômaṇṇa-dêvar avarim kiṛiyam
18. . . putrah kuḷadîpakan enisi negaḷda . . . kuvaḷaya
19. . . . ḍidavâśâmbaraman eyde diṭam sabheyol
20. . . . tiḷaka . . . ja-bhakta Sâlavûra jîya vinayanidhâna
21. . . . tiḷakam vipra-vamsa-chûḍâratnam jana-vinuta-vibhu Bîmayya-
nam-
22. nipa Sâlavûra . . . int enisida Bîḍayyanim kiṛiya Bi-
23. ṭṭimayyanu mattam Biṭṭimayyammam avara dharmmapatni Bichchhavve-
gam puṭṭida makka-
24. . . . Kêśavayya Biṭṭa intivaranvayadim kulakramadim dharmamambi
25. . . . ya . . . cha Bîraṇṇamga . . . gâgi
26. . . . Biṭṭimayyam tâvu kaṭṭisida kereya
27. . . . gaṇa kôḍiyalli vûroḷage tamma bhakti
28. . . . Guṇigana mattlondu i-dharmmamam sâsirvvaru tamma tamma
29. . . . pratipâlisidargge Vârânasiya sâsira-kavileya
30. . . . idan aḷidâta kavileyan aḷida pâtakan akku.

Note.

Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubêšvara to one (name effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in . . . year of the Châlukya Vikrama Era (initial year A.D. 1076). Then Kêśavaya, born of Biyamayya and Mârabbegam, together with his younger brother Biṭṭimayya of Viśvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print. Then Sômaṇṇadêva and his son (genealogy of Sômaṇṇa given) famous for his learning, and conduct, Bhîmaya, Kiriya Biṭṭimaya, and Kêśavaya, son of Biṭṭimaya and Bichchhavve granted a plot of land of one mattar (a measure) under the tank constructed by Biṭṭimaya. The inscription ends with the usual imprecation.

148.

On a second stone in the same place.

Size 3'—6" × 2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmarachâravê trailô-
2. kya-nagarârambhâ- mûla-stambhâya Śambhavê
3. svasti śrîmach Châlukya-vikrama-varsha neraḍa-

4. neya Pingala-samvatsaradamâvâsye Sôma-vâradan-
5. du yanâdyaghrâram Sâliyûr asêsha- sâsirvvaru mahâjanangalu
6. tamma grâma-svârthavâgi Vâsishtha-gôtrada Yampiliya Bâsimeyyana ma
7. ga Râyayyana brâhmaṇi Chavudabbegam puṭṭida Bêdapantala Bhîma-
8. yyana Mâdimayyana kaiyalu koṇḍu kâlam ka-
9. rechchi dhârâ- pûrvvakam mâḍi Bairedêvara naivêdyakke biṭṭa dha-
10. rmmada bhûmi Bannurada Ayagaunḍageṛeya horeya-
11. lu Guṇigana mattal ondu purâṇakke Guṇigana matta-
12. l ondu Yallapa-dêvara mattal ondu intu bi-
13. ṭṭa dharmma bhûmiyam sâsirvvaru pratipâlisuvuru yavergge
14. Gangâ-tîradalli Prayâgeyalli Vâraṇâsiyalu sâsira-brâhma-
15. naruvam sâsira-kavileyuvam rakshisida phalavakku
16. yint i dharmmaman âvanânu . . . naḍedavan â tîradalli sâsirva-
17. brâhmaṇaruva sâsira-kavileyuma konda mahâ-pâtakan a-
18. kku sva-dattâm para-dattâm va yô harêta vasundharâm shashṭi-va-
19. rsha-sahasrâṇi vishṭhâyâm jâyatê krimih
20. sâmanyôyam dharma-sêtur nripânâm kâlê
21. kâlê pâlanîyo bhavadbhih sarvvân êtân bhâvinah
22. pârtthivêndrân bhûyô bhûyô yâcha--
23. tē Râmachandra

Note.

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well ! On Monday the New-moon day of the year Pingala in year . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of Bêdapantala Bhîmaya, born of Yampiliya Bâsimaya's son Râmaya of Vasishṭha gôtra, and his wife, Chaudabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Guṇigana-mattar* under the tank called Ayagaunḍagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purâṇas, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

149.

On a stone pillar lying near the temple of Chaudî in the same village Sâlûr in the same hôbaḷi.

Size 4' × 1'.

Old Kannaḍa language and characters.

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsirgge pâladalan i-
3. ttôdu idu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.

On a stone set up in the field of the village Sānabhôg under the tank in the same village Sālūr.

Size 4'×2'.

Kannada language and characters.

1. namas tunga-sīras-chumbi-chandra-chāmara-chāravê l trailôkya-na-
2. garârambha--mûla-stambhâya Sāmbhavê svasti samasta-bhu-
3. vanâśraya śrī prithuvī-vallabha mahâ-rājādhirāja-pa
4. ramêśvara parama-bhaṭṭāraka Satyâśraya-kuḷatilaka Chālu-
5. kyābharāṇa śrīmat Tribhuvana-malla-dēvara vijaya-
6. rājyam uttarōttarābhivṛddhi-pravarddhamānam āchan-
7. drārka-tārambarāṇ saluttum ire svasti yama-niyama-svâ-
8. dhyâya-dhyâna-dhāraṇa-maunânushṭhāna-
9. japa-samādhi-śīla-guṇa-sampannarum
10. suprasannarum kavi-gamaki-vādi-vāgmigaḷ
11. [Lā] kuḷāgama-vēdigaḷum nijakīrti-madā
12. . . dhavaḷita-digantarāḷarum śaraṇāgata-va-
13. jra -prākārarum enisi śrīmad anādi-yagra-
14. hāram Sālavūra-sasirvvārge kārūnyam-geydu
15. Kêśavāhitāgnigaḷ tammadondu bhakti
16. dharmmamam māḷpanukūḷadim sâsi-
17. rvvargge pādapūjeyam koṭṭu svasti
18. śrīmach Chālukya-Vikrama-kālada 39
19. neya Jaya-samvatsarada VaiśākhaAmā-
20. vāsyē-Bṛhaspativāradandu bhaṭṭa-mahā-
21. jana-mūvattirchēhāsirakke chāturmmāsyada kalpa-
22. dakke sarbba-namasyavāgi Kikkereya kēlage gadde
23. biṭṭa Guṇigana mattaleraḍ int i dharmmamam pratipā-
24. ḷisuvud int i dharmmamam pratipālisidan ātange Kuru-
25. kshētra Prayāgey Argghya-tirtthadoḷ sahasra-kavi-
26. leyam kōḍum koḷagumam pancha-ratnadim kaṭṭisi saha-
27. sra Vēda-pāragarappa Brāhmaṇargge gotta phaḷam a
28. dharmmaman aḷidan ā puṇya-kshētradolaḷ intu
29. kavileyuman anibar vēda-pāragaruman aḷida
30. pātakan akkum sva-dattām para-dattām vā yō harēta va-
31. sundharām shasṭi-varsha-sahaśrāṇi viśṭhâyām
32. jāyatē krimiḥ.

Translation.

Salutation to Sambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well ! While the refuge of the whole world, prithivīvallabha, mahārājādhirāja, rājaparamêśvara, parama-bhaṭṭāraka, an ornament of the Satyâśraya family, a gem of the Chālukya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky :—Be it well !! to the thousand of the village Sālūr, devoted to the observance of the yōga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lākuḷāgama, with fame spread over the four quarters, Kêśavāhitāgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkere on Thursday the New-moon day of Vaiśākha in the year Jaya in the 39th year of Chālukya

Vikrama era for the observance of the Châturnâsya rite, and as a respectful gift to the 3,2000 mahajanas, the plot of land measuring two *Gunigana-mattar*.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

151.

On a stone lying in the field of Nâdigas (shanubhogs) of the same village Sâlûr in the same hôbali.

Size 5' × 1'—6".

Kannada language and characters.

1. svasty Amôghavarsha-dêvara vi
2. yutire Sakavarsha 792 neya
3. rada Mâgha ba 8 Âdityavâradandu
4. yama-svâdhâya-dhyâna-dhâraṇa-maunâ
5. raṇa-japa-samâdhi-śîla- sampannarappa
6. d anêka-tarkka-śâstra-kula-vêda-pâragarappa
7. hâra Sâlivûra svasti śrîmad agra-hâra
8. kheyâ Ângîrasa-gôtrada vûroḍeya Mâda
9. syavâda-pûjeyam koṭṭu pulisaya
10. bhôjana-atithi-abhayagatar-vverasi dharmakke biṭṭa
11. ḍagereya bayaloḷage Gunigana mattalu
12. â-bhôjanada parikâram entendaḍe âru mâna akki
13. mâna tuppa ondu mâna vandaru inti parikâradinda mâ- [gha]
14. bahula-Ashṭamiyandu sâsirvvar-adhyakshadim yama-
15. Gautama-gôtrada tat-putra sva-dâra-rati-
16. niratan appa Mâdimayyana vaṃśadavaru nâlkadake () matta
17. byâla-sahita kuḍisi alli puṭṭida
18. yind upajivisuvaru mattam alli paḍiya
19. ponnâṃ nerapi tamma maneyim pañchâkêśvaramam poramaḍi-
20. si ôḍisi ây artthamam pûjisuvuru l int i dharmmamam pra-
21. tipâlîsidavaru Vâraṇâsi-Kurukshêtra-Prayâgey Arghyatî-
22. rttha modalâda kshêtrangaḷoḷ sâsira-kavileyumam
23. kôḍum koḷagumam pañcha-ratnadim kaṭṭisi Vêda-pâraga-
24. r agnihôtrigaḷge ubhaya-mukhiyam koṭṭa puṇya
- 25.-26.
27. sâmanyôyam dharmma-sêtur nripâṇam kâlê kâlê
28. pâlanîyô bhavadbhîh sarvvân êtân bhâvinah pârtthi-
29. vênḍrân bhûyô bhûyô yâchatê Râmachandraḥ
30. harêta vasundharâm shashṭhi-varsha-
31. jâyatê krimiḥ

Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a *Gauṇigana-mattar* to the thousand mahâjanas of Sâlûr, learned in the Vêdas, and Tarkaśâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda. . . . the head of the village, and born of Ângîrasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Śaka 792, (A.D. 870) when Amôghavarshadêva was ruling. Then comes the daily ration. The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Archl. Rt.

Mattar land (?) to the above. They are also said to have collected one Paḍi (a measure = $\frac{1}{2}$ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house, Panchakêśvara, and reciting certain texts (mantras). Panchakêśvara seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hôbaḷi.

Kannada language and characters.

1. svasti śrīmatu Viraballāḷa-dêva-varshada 11 neya-Paingaḷa
2. . . . Sômaṡaradandu śrīmatu
3.
4. . . . Manneya sunkaveggaḍe Mārayya
5. dêvara nandādivige tingaḷinge-
6. . . . tamma Herjunkada sēnaḷôva
7. . . . Manneyadalli hā
8. . . . antu tingaḷinge irvvaṇa
9. . . . chārya-Madhukêśvara-panḍitargge dhārā-pūrvvakam māḍi biṭṭaru

Note.

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggade Mārayya of Manne for keeping a light before God and of some land to Madhukêśvarapaṇḍita with the pouring of water on Monday in the year Paingala, the 11th year of the reign of Viraballāḷadêva of the Hoysala dynasty.

153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uḍugaṇi in the same hôbaḷi of Uḍugaṇi.

Size 4'×1'—9".

Kannada language and characters.

1. śubham astu Yuva-saṃvatsarada Āśāḍa ba-14 lu śrī-
2. mat Keḷadi Chennabasavappa-nāyakaru Viranṇage bareṣi
3. kaḷupida kārya Uḍugaṇi-kôṭe Uḷigada Kai-
4. sôḍi Basavanu hujūru bandu Uḍugaṇi-pêṭhe-
5. ukkaḍada-baḷiyalli tānu Channappa-nāyakaravaru
6. koḍisida svāstiya krama-ventendare Mallāpurada-grā-
7. mada nivêśanava uttārava koṭṭu yī bhūmima-
8. ṭhada chavumūḷege śilā-stāpitava māḍisi-koṭṭu nama-
9. ge nirūpake appaṇeyāgabêkendu hêḷikonḍa-sāmbandha
10. yidara kraya ga 15 || ≡ hadinayidu varaha-eṇ-
11. ṭu-honnu mūruvisavannu aramanege tegedu-
12. koṇḍu Uḍugaṇisime Mallāpu-
13. rada grāmadinda nillisida nashṭadinda
14. ga 3 yī-bagge kūḍi dāsôhada sistu
15. ≡ ubhayam-ga 3 ≡ mūru

16. varahānu-mūru-vīsada bhūmiyanu
17. Uḍugaṇi-kōṭe-Ūḷigada Kaisōḍi
18. Basavanu Uḍugaṇipēthe- ukkaḍa-
19. da baḷiyalu kaṭṭaḍavanu kaṭṭida āyakaṭṭina
20. Viraktamaṭake Śivārpitavāgi u-
21. ttārava koṭṭu yi-bhūmige Lingamu-
22. drā-śilā-stāpitava māḍisuvarege (?) Hujū-
23. rinda Ūḷigada-Bhadrana kaḷuhisi-
24. dhēve Chavugrāmadavara karasi-koṇḍu
25. gaḍi tātsāra-bārada riti yivana munditṭu
26. rēkhe-pramāṇu nilisida nasṭada bhūmi maṭhada
27. Chavumūlege nīvu śilā-stāpitava māḍi-
28. si koṭṭu yi kāgada Sēnabōvara kaḍitakke
29. barisi tirigi yivana vaśakke koḍuvarā-
30. gi yendu nija-nirūpa prati śrī śrī śrī

Note.

Be it well. On the 4th lunar-day of the dark half of Āshāḍha in the year Yuva, the illustrious Channabasappa-nāyaka of Keḷadi issued an order to Viraṇṇa :—

On the representation made by Ūḷiga Kaisōḍi Basava of Uḍugaṇi that in lieu of the plot of land in Mallāpura granted by Channappa Nāyaka, the plot of land in question in Uḍugaṇi may be granted to the Maṭṭ, an inscription stone being set up declaring the grant, the order was issued :—

The price of the land in question is 15 Varahas, 8 Honnus, and 3 Visas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Visas, being the compensation for the loss sustained on account of taking away the plot of land in Mallāpura, has been granted to the Virakta Maṭha constructed by Ūḷigada Kaisōḍi Basava near the Ukkada of the bazaar of Uḍugaṇi. Boundary stones should accordingly be set up by Ūḷigada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirūpa (order) should be entered into the account book kept by the village accountant. Then the Nirūpa should be made over to him.

The date is not verifiable.

154.

A paper copy of Māvinahālūgrāma grant of Virabhadranāyaka of Keḷadi, Śaka 1565 in the possession of Rāghavēndrāchārya in the same village Uḍugaṇi in the same hōbaḷi (Uḍugaṇi)

1. namas | tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-nagarā-
2. rambha-mūlastambhāya Sambhavē svasti śrī jayābhyudaya
3. Śālivāhanaśaka varusha 1565 neya Chitrabhānu-saṁvatsarada
4. Śrāvaṇa śuddha 3 lū śrīmatu sajana-śuddha-Śivāchāra-saṁpanna dyā-
5. vā-prithvi-mahāmahattigolagāda Chenna-basappa-dēvara maṭhake
6. Yaḍava-murāri Kōṭekoḷāhaḷa viśuddha-vaidikādvaita-siddhānta-
7. pratishṭhāpaka Śiva-gurubhakti-parāyaṇarāda Keḷadi Venkaṭa-
8. ppa-nāyakara pauṭrarāda Bhadrappa-nāyakara putrarāda Virabha-
9. dra-nāyakarū Śivārpitavāgi koṭṭa dāna-tāmbra-śāsana-kra-
10. maventendare Purāṇada Mārayyagaḷa makkaḷu Mahadē-
11. vagaḷa kayya Aramanēge tatkalōchita-dravyadim koṇḍu
12. Śivārpitavāgi biṭṭa svāste vivara Uḍugaṇi-sīmevoḷagana
13. Māvinahālūgrāma | ke rēkhe ga 60 aruvattu varahāna

14. bhûmiyanû Sivârpitavâgi biṭṭevâgi â grâmakke hâkida
15. gaḍikallininda voḷagâda bhûmige saluva ashta-bhôga-
16. tējassvâmyavanû prâku maryâdeyalli âgumâ-
17. ḍikoṇḍu maṭhâda dharmavanû sâṅgavâgi naḍasikoṇḍu ba-
18. ruvudendu barasikoṭṭa tâmraśâsana | sva-dattâm para-dattâm
19. vâ yô harêta vasundharâm | shasṭhi-varsha-sahasrâṇi viṣṭâ-
20. yâm jâyate krimiḥ dâna-pâlanayôr madhyê dânat śrê-
21. yônupâlanam | dânat svargam avâpnôti pâlanâd a-
22. chyutam padam śrî Venkaṭâ śrî śrî

Note.

This records the grant of Mâvinahâḷugrâma valued at varahas 60 in Uḍugani-sime, free of all imposts, at the usual price of the times, by Virabhadrappanâyaka, son of Bhadrâpanâyaka, and grandson of Venkaṭappanâyaka, devoted to the worship of Śivagurus, of Śuddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-maṭha on the third lunar day of the light half of Śrâvâṇa in the year Chitrabhânu, Śaka 1565, A.D. 1643 which is however Subhânu. The date is not verifiable. The usual imprecation comes at the end.

155.

A palm leaf copy of Nandigrâma grant of Virupaṇṇa Voḍeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Uḍugani.

1. śrî Gaṇâdhipatayê namaḥ namas tuṅga-śiraś-chumbi-chandra-châ-
2. mara-chârave | trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śrî vijayâbhyudaya Sâlivâhanaśaka varusha 1298
4. neya Naḷasaṃvatsarada Mâgha su | Âdityavâradalu śrîman ma-
5. hâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-
6. ra gaṇḍa śrî vîra Bukkarâyara kumâra Virupaṇṇodeya-
7. ru sukha-saṅkathâvinôdadim pritivî-râjyavan âḷuvalli
8. śrîmatu Uḍugani nâḍu sime voḷagâda samasta nâḍa
9. prabhugaḷu Âśvalâyana sûtrada Rukśâkheya Kauśika-
10. gôtrada Mahadêva bhaṭṭara makkaḷu Gôvindabhaṭṭaru a-
11. vara tamma Rêvaṇabhaṭṭarugaḷige koṭṭa dâna-śâsana krama-
12. ventendare namma nâḍavolaḡaṇa Nandihalli grâmake
13. saluva chatussimevolaḡaṇa gadde beddalu tôṭa tuḍike
14. nidhi nikshêpa jala taru pâshâṇa akshîṇi âgâmi siddha sâdhya-
15. ashta-bhôga tējassvâmya muntâgi yên ulladanu tamma
16. piṭrigaḷige puṇyalôkavâgabêkendu Śûryôparâga-puṇ-
17. nyakâlâdalû Śivârpanavâgi mâḍi tammoḷu sarvaika-
18. matyavâgi voḍambaṭṭu dhârâpûrvakavâgi koṭṭa dâna-tâmra-
19. śâsana yi dharmmakke âru âḷupidavaru Viśveśvara sannidhi-
20. yalu sâvira kavileya konda pâpa tamma piṭrigaḷa narakakke
21. yikkidavaru êkaiva bhagini lôke sarvêśham êva bhû-
22. bhujâm na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
23. sva-dattâm para-dattâm vâ yô harêta vasundharâm shasṭhi varu-
24. sha-sahasrâṇi viṣṭhâyâm jâyatê krimiḥ | Âditya-
25. chandrâv anilôṇaś cha dyaur bhûmir âpô hridayam Yama-
26. ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmas cha jânâti narasya
27. vrittam || mangalamahâ śrî śrî śrî

Note.

This records the grant of Nandigrāma, free of all imposts, to Gôvindabhaṭṭa and his brother Rêvanabhaṭṭa, sons of Mahadêvabhaṭṭa of Kauśika gotra, Rikśākha, and Āśvalâyana-sûtra by the Prabhus of Uḍugani-nādu on Sunday the 1st lunar day of the light half of Māgha in the year Naḷa, Śaka 1298 when Virupaṇṇavoḍeyar, son of Vîra Bukkarāya, Mahāmaṇḍalêśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

156.

On a viragal in front of the temple of Muraḍa Basavaṇṇa in Mallāpura near the same village Uḍugani in the same hōbali of Uḍugani.

Size 3'—6"×1'—9".

Kannaḍa language and characters.

1. svasti śrī Yādava-chakravartī vīraBallāḷa-
2. dēvara rājyadalu
3. śrīmatu Mahadēva- damṇāyakaru Singadēvana mēle
4. dhāli-naḍedāga gaṇḍara-gaṇḍa Birayyaṃ pōgi palara-
5. n iridu suragaṇikeyarol kûḍidan ātana tamma Kāḷa-
6. gavuḍam kalla nilisidam
7. jītēna labhyatē Lakshmīr mṛitē
8. kshaṇa-vidhvamsanē kāyē kâ chintâ maraṇē raṇe

Note.

This records the death of Gaṇḍara-gaṇḍa Birayya in an expedition led by Mahadēva Damṇāyaka against Singadēva (Yādava King) during the reign of Yādavachakravartī Vīra-Ballāḷadēva, the memorial stone being set up by his younger brother Kāḷa-gaṇḍa.

It ends with the usual Sanskrit verse in praise of death of a person in battle.

157.

On a Nāga stone in front of the same temple in the same place.

1. Āngirasa-samvatsarada Śrāvāṇa-saddha
2. chautiyalu Yalapanāyakanu
3. nilisida Nāgarakallu śrī

Note.

This records that Yalapanāyaka set up the Nāga stone on the 4th lunar-day of the light half of Śrāvāṇa in the year Āngirasa.

157 a.

On a Nāga stone in front of Māriguḍi in the same place.

1. śrī Nāgêśvaranā Channaya-
2. nāyaka mādida kelasa

Translation.

This is Nāgêśvara. — This is carved by Chennaya-nāyaka.
Archl. Rt.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahalli in the same hōbaḷi of Uḍugaṇi.

Size 3'—6" × 1'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê l trai-lōkya-
2. nagarârambha-mûla-stambhâya Śambhavê
3. svasti śrīmat Tribhuvanamalladêva-vija-
4. ya-râjyam uttarōttarâbhivṛddhi-pfavarddha-
5. mânam âchandrârkka-târambaram saluttum ire
6. tat-pâda-padmârâdhakam nâmâdi-samasta-prasasti-sahitam
7. śrīman mahâ-pradhânam Bâṇasuvergaḍe-Daṇḍanâyaka Anan-
8. tapâlarasara besadiṁ samasta-prasasti-sahitam śrī-
9. manu vaḍḍa-râvuḷada daṇḍanâyakam Gôvindarasaru Bana-
10. vâse-Pannirchhâsiramumam sukha-sankathâ-vinôdadim râ-
11. jyam-geyyuttumire vara-vidyânidhi-Kêsirâja-vibhugam
12. Nilabbegam puṭṭi bhâsura-kīrti-priyanâgi sanda gu-
13. naratnam Dâsirâjam Parâsara-gôtrâmbara-tigmarôchi jana-
14. kam tây chârû-nânâ-guṇâkare Sômâmbike endoḍ i-bhūvanado-
15. ḷ Gôvinḍan êm dhanyanô tat-pâda-padmôpa-jivi Antarvêdiya
16. śrīRâma-dattiya ashta-sahasra sankhyâga-Vêha-grâmam
17. puṭṭidûru Mâdhavabhaṭṭaru tande tây Jâhnaki Vatsa-gôtra Gaurabbe
18. ant â Soḍḍalan-anujam Daṇḍanâyaka Gôvindarasara mayduna Pri-
19. thvīdhara Trivâjibhaṭṭaru śrīman mahâ-vaḍḍa-grâmam tâne-
20. nisida Kundûralu perggadetanam-geyyuttumirddu dharma-prasanga-
21. dim keṛeyan agaliṣalu bhūmiyam kuḍivendu Mûva-
22. tīrchchhâsirakkam binnapam-geyye prasanna-chittarâgi ūrim baḍagaṇa
23. hadiya baṭṭeyalu bhūmiyam kuḍe Châḷukya-
24. Vikrama-kâlada 32 ḍa-neya Sarvajitu-samvatsarada Cha-
25. yitra-suddha-tadige Brihaspativâradalu keṛeyan aga-
26. ḷisi dēgulavam māḍisi alli vaṇḍageya ambaligam dēvarani-
27. vēdyakam pūjegam . . ôjaramakkeyalu keṛeya- keḷa-
28. ge kachchhaviya-gaḷeyalu mârugoṇḍu-biṭṭa kamma- 50
29. Mahâdêvara kayyalu âravege mârugoṇḍu kamma
30. 13-antu kamma 63 kkam Mûvattirchhâsirakam pâda-
31. pūjeyam koṭṭu Rudrêśvarada paṇḍitarge dhârâ-pû-
32. rrvakam māḍikoṭṭar i dharmmamam Mûvattirchhâsi-
33. ra naḍepa perggadegaḷu pratipâḷisuvaru
34. i-dharmmamam pratipâḷisidavaru Vârânâsi-Kurukshêtradalu
35. sâsirvva-Brâhmaṇaruma sâsira-kavileya dânam-geyda phala

Translation.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladêva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky:—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious mahâpradhâna and daṇḍanâyaka was Anantapâlarasa. Under his orders, possessed of a good name and titles, the illustrious Gôvindarasa, Daṇḍanâ-

yaka of *vaḍḍarāvula* was ruling with ease and with delight derived from conversation and story-telling, over Banavāsi, 12000 :—born of Kēśirājavibhu and Nīlabbe, and possessed of shining reputation and good qualities was Dāsirāja, a sun of the sky, Parāśara-gôtra. Gôvinda alone is a meritorious man when it is said that Dāsirāja is his father and Sômāmbike his mother. Worshipper of Gôvinda's lotus feet, having for his father Mādhavabhaṭṭa of the village Vêha 80000,—a village gifted to Rāma in Antarvêdi—and mother Jānaki of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddaḷa, cousin of Daṇḍanāyaka Gôvindarasa, Prithivīdhara Trivājibhatta, was the Chief of Kundûr, known as *Vaḍḍagrāma* (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Chālukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Paṇḍita of Rudrêśvara with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. (The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitu. Apparently the week-day is wrong).

159.

On a stone lying in the field of Sangaiya in Bisalahalli in the hôbali of Uḍugani.

Size 4'—6" × 2'—6".

Old Kannaḍa language and characters.

1. svasti Kannara-vallaba prithuvī-rājyam-
2. geyye Aygûra Bira âne gu . . .
3. . . . kûḍi kôṭeya ani
4. si
5. koṭṭa

Note.

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Aygûra Bira in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Kṛishṇa of the Râshṭrakûṭa dynasty, 7th century A.D.).

160.

On a stone on the slope of a tank in the forest of Basavanandihalli in the same hôbali of Uḍugani.

Size 3'—6" × 1'—6".

Kannaḍa language and characters.

1. nāmas tunga-śiraś-chumbi-chandra-chāmara-chāravêl trai-
2. lôkya-nagarārambha-mûlastambhāya Śambhavê
3. śrīmatu Bhûlôkamalladêva-varshada 15 neya-Raudri-samvatsarada-Phâlgu-
4. na-śuddha-paurṇimâ-Bri ḍandu śrī svasti yama-niyama-
5. svādhāyya-dhyāna-dhāraṇa-maunānushṭhāṇa-ja-

6. pa-samādhi-śīla-guṇa-sampannarappa śrīmad anādi-
7. yagrahāraṃ-Tāṇagundūra rājaguru Śivaśaktidēvara
8. kâlam-toḷedu dhârâ-pûrvakam-mâḍi Tāvarekeṛeya
9. . . . gana-hastadalu tevara mēle Ālada . . .
10. . . . marana . . . oṭṭu-appugeya-gaddegale
11. pūjeyam mâḍi-kottaru âmē . . .
12. yint i-dharmmaman âvanānum pratipālisidar sâyira-
13. brâmhaṇara sâyira kavileyam kotta phalaman eydu-
14. var i dharmmamam kiḍisidar sâsira kavileyumam
15. sâsirvvar vêdâpâlakara konda mahâpâtakan akku
16. sva-dattam para-dattam vâ yô harêta vasundharâm shashthir
17. varisa -sahasrâṇi viṣṭâyâm jâyate
18. krimih | Bâle bareda Dharmmôjana kelasa

Note.

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tāvare tank by the Mahājanas of Tāṇagundūr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to rājaguru Śivaśaktidēva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudri, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmôja. The date is not verifiable.

161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihalli in the same hôbaḷi.

Size 3'×1'—6".

Kannada language and characters.

1. svasti jayâbhyudaya Śali-
2. vâhana-śaka-varuśa 1594
3. neya Paridhâvi-saṃvatsarâda
4. Āśâḍha śu 10 lu śrīmatu
5. Keḷadi-Sivappanâyakara
6. putrarâda Sômaśêkhara-
7. nâyakara dharmapatni-
8. yarâda Channammâji-
9. yavaru kaṭisida maṇṭapa-dharma

Translation.

Be it well. On the 10th lunar day of the light half of Āshâḍha in the year Paridhâvi, Śaka 1594 (A.D. 1672), Channamâji, the wife of Sômaśêkharanâyaka, son of Keḷadi Sivappa nâyaka, caused the construction of the Maṇṭapa.

The date is not verifiable.

On a stone lying in the forest of Muḷakoppa in the same hōbali of Uḍugani.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Śivāya namaḥ svasti
2. śrīmatu Kāma-dēva vari-
3. śada 13 neya Pra-
4. mādi-saṃvatsara Chai-
5. tra ba Amāvāse
6. Sōmavāra-Vyati
7. pātadandu Kallagau-
8. ḍana maga Jakkagauḍa-
9. nu Mallēdēvara ni-
10. vēḍya biṭṭa bhūmi
11. kereya keḷage kam 10
12. idanu salisadavanu
13. pancha-mahā-pātakan akku
14. sēnabōva-Mādayyana baraha

Translation.

Salutation to Śiva. Be it well. On Monday the new-moon day with Vyatipāta of Chaitra in the year Pramādi, the 13th year of Kāmadēva, Jakkagauḍa, son of Kallagauḍa made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledēva. Whoever misappropriates this will be guilty of the five great sins. Sēnabōva Mādaya wrote this.

The date is not verifiable. Who this Kāmadēva was, is not known.

On a stone in front of the temple of Gangādhara in the village Tālagunda in the hōbali of Tālagunda.

Size 3'—6" × 2'—3".

Old Kannaḍa language and characters.

1. svasti śrīmach-Chālukya-chakravartti Sōmēśvaradēva-varisha 8
2. neya Plavanga-saṃvatsarada Kārtika ba 13 Sukravāradalu
3. śrīmatu Tālagundada Mūvattirchhāsirada
4.
5. magam Gōvaragūḷajana maga Sōmayanu a-
6. vāsura bavaradalu kādi surigiridu Su-
7. ralōka-prāptan āda

Note.

Line 4 is entirely worn out.

This records the death of Sōmayya, son of Gōvaragūḷaja of Tālagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kārtika in the year Plavanga, in the 8th year of Chālukya-Chakravarti Sōmēśvaradēva.

Archl. Rt.

On a stone set up in front of the temple of Hanumanta in the village Śivalī in the same hōbali of Tālagunda.

Size 4'—3"×2'—9".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivīvallabha-mahā . . .
2. . . . kuḷatilaka-Chālukya-Chakravartti Sômêśvara
3. . . . Maleyanâyaka . . .
4. . . . tuṇuva-huyalalu . . . sura-
5. lōka . . . Navilayanâyaka . . .

Note.

This records the death of Maleya-nâyaka in a cattle raid during the reign of Chālukya-chakravartti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

On a stone set up in the field of śānabhōga Madhvarāya in the Village Maḷūr in the same hōbali.

Size 3'×1'—6".

Kannaḍa language and characters.

1. Yuva-samvatsarada- . . .
2. śudha-Pāḍiva Ādivāra . . .
3. lu Medeyajīya . . .
4. ma jiyagalige Boma-
5. gaunḍa Jakkagaunḍagga-
6. lu Āneyakereya ke-
7. lage tamma umbaliyola-
8. ge tōtake saluvāgi kamba-
9. vēlam kottu ā tammaḍiyara
10. kayalu Sambhavattada (?) keḷa
11. ge modalēriyalu kamba vē-
12. ḷukoṇḍu mahājananga-
13. ḷa sākshi Sāyanṇa Sōvanṇa
14. Viranṇa Jakkannṇa
15. mangala mahā śrī śrī śrī

Note.

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Āneyakere to Medayajīya by Bommagaunḍa and Jakkagaunḍa in the presence of Sāyanṇa, Sōvanṇa and Viranṇa on Sunday the first lunar day of the light half in the year Yuva.

On a stone in the field of Patel Mallappagauda in the forest of Dêvikoppa in the same hōbali.

Size 3'—6"×2'—6".

Old Kannada language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja . . . paramēśvara
2. Satyāśraya-kuḷa-tiḷaka Chālukyābharāṇa śrīmat Tribhuvanamalla-
3. rājyaṃ uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram . . .
4. svasti samasta-vastu-guṇa-sampannarau nuḍidante
5. toḍare ballum gaṇḍara taḷa
6. śrīmat Tribhuvanamalladēva- pādārādhakam
7. maneya nāyakar parikāra
8. sarvanyatammam Kīrtti-nārāyaṇam
9. śrīmach-Chālukya Vikrama-kālada 11 neya śrī
10. sukha-sankathā
11. vāradandu śrī
12. śīśya Vāmaśakti
13. hēśvara sannidhānadalu
14. int i-dharmmamam pratipālisidam Vāraṇāsi-
15. kshētra sāsirvvar brāhmaṇargge
16. koṭṭa phala sāsira kavileya
17. sāsirvvar-brāhmaṇaruman aḷida pātakan akku sva-dattām para-dattām vā
18. yōharēta vasundharām śaṣṭi-varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ

Note.

Many letters in lines 3-16 are lost

This records the grant of some lands to Vāmaśakti, disciple of
by the Kīrttinārāyaṇa an officer under Tribhuvanamalladēva in the
11th year of the Chālukya Vikrama Era. The inscription ends with the usual
imprecation.

On a stone set up near the temple of Ānjanēya near the deserted village Kādatana-
halli in the same Hobali.

Size 4'—3"×2'—3".

Old Kannada language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja paramēśvara para-
2. ma-bhaṭṭāraka Satyāśraya-kuḷa-tiḷaka Chālukyābharāṇa śrīma-
3. t Tribhuvanamalladēvara vijaya-rājyaṃ uttarōttarābhivṛddhi-pravar-
ddhamā-
4. nam āchandrārka-tāram-baram saluttumire svasti samasta-śīla-guṇa-
5. sampanna nuḍidu-mattenna Hara-charaṇa-sarōruha-bhṛṅga sāhasōttun-
6. ga toḍare-balgāṇḍa gaṇḍaragaṇḍa vairi-bhēruṇḍa mada-gaja-sādha-
kanappa
7. śrīman mahā Ānevattīyanāyakarggam Mādala-gaundināyakitigam
8. puṭṭida Bīrmanāyaku avara tamma Malla
9. ālutt irddu svasti śrīmach Chālukya-Vikrama-kālada
10. . 11 neya Śrīmukha-saṃvatsarada Pusya su 11 Mālavū-

11. ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyâṇa-sankrânti
12. vyatîpâtav Âdityavâradandu śrîmatu Chandrêsvaradêvara nitya-pûje nandâdivigegam-
13. du Kachchhaviya gaḷeyalu mattalu tammaḍigala maneya nivêśana-
14. kke gaḷeyalu 7 lam koṭṭu
15.
16. int i-dharmmamam pratipâlisidavan âvanu
17. Vâraṇâsi Kurukshêtra . . . kavileyam . . . koṭṭa pha-
18. lam akku -i dharmmamam alidâtan â puṇya- tîrthadalu sâyira-kavileyu-
19. man â sâyira-brâhmanaruman alida pâtakanakku sva-dattam para-dattam
20. vâ yô harêta vasundharâm śashti -varisha-sahaśrâṇi vištâyâm
21. jâyatê krimiḥ kallukuṭiga Rûvôja besa-geydam

Note.

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêsvaradeva and of a house-site to Tammaḍi, the worshipper, by Biramanâ-yaka, born of Ânevattinâyaka and Mâdalagaḍi and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Śiva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyâṇa Sankrânti, with Vyatîpâta in the year Śrîmukha, the 11th year of Châlukya Vikrama era, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukya-vikrama era is 1087, the Pushya Suddha Ekâdai of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrîmukha then the Christian year corresponding to it would be 1093, the Pushya Suddha Ekâdasi of which was Saturday the 31st of December. In both ways the date is wrong.

168.

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahalli in the same hôbali of Tâlagunda.

1. Ânanda-samvatsarada Âśâḍa-bahuḷa 8 lu
2. Dêvagavunḍana maga Biraṇa Malapa-gaunḍana mêge
3. bandu huyala turuva maguḷchi Sura-
4. lôka-prâptanâda || mangala mahâ śrî śrî śrî

Translation.

On the 8th lunar day of the dark half of Âshâḍha in the year Ânanda, Biraṇa, son of Dêvagaunḍa attacked Malapagaunḍa and having rescued the cattle died. (The date is incomplete).

169.

On a stone at the foot of the hill in the forest of Guḍḍara Hosahalli in the same hôbali of Tâlagunda.

Kannada language and characters.

1. svasti śrîmatu Viraballâḍadêva-varisha-
2. da Krôdhana-samvatsarada Chaitra-su 10 Brihavâra-
3. dandu śrîmatu Birarasana maga Mâdarasanu

4. Maraḍiya-huyalali kâdi palaran iṛidu
5. Suralôka-prâpitanâda ! jîtêna labhyatê
6. Lakshumî mṛitênâpi surânganâ kshaṇa-vidhvam-
7. sanê kâye kâ chintâ maraṇê raṇê mangala mahâśrî

Translation.

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Viraballâladêva. Mâdarasa, son of the illustrious Bîra-rasa fought in the battle of Maraḍi and died. With victory there comes wealth, and with death there come the heavenly nymphs. Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence?

170.

SORAB TALUK.

On a stone under a Fig tree at the entrance of the village Chetṭûr in the hôbali of Kyâsanûr.

Size 3'—3" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê! trailôkya-na-
2. garârambha-mûla-stambhâya Śambhavê! svasti śrî vijayâbhyu-
3. daya Śâlivâhana-śaka-varusha 1583 neya Plava-
4. saṇvatsarada Mârgaśira śu 5 lu śrîmatu sajjana-śuddha Sivâchâra-sam-
5. pannarâda Huruḷiya Chennamallêdêvarige Eḍava-Murâ-
6. ri Kôṭe- kôlahala viśuddha-vaidikâdvaita-pratishṭâ-
7. paka Śiva-guru-bhakti-parâyaṇarâda Keḷadi Sadâśivanâ-
8. yakara vamsôdbhavarâda Siddhapanâyakara pautraru Sivappa-
9. nâyakara putrar âda Sômaśêkharanâyakara dharma-pa-
10. tniyar âda Chennammâjiyavaru barasi koṭṭa dâna-
11. śâsana-kramaventendare . . . Vuḍagani-simeyolaṅgaṇa
12. . . . grâmavanu Śivârpi-
13. tavâgi biṭṭêvâgi î grâmakke neṭṭa linga-mudre-kallina vaḷa-
14. guḷḷa nidhi modalâda ashta-bhôga tēja-svâmyavanu
15. pûrva-mariyâdeyalli âgumâḍikonḍu
16. koṭṭa śâsana
17. sva-dattâtḍa dviguṇam puṇyam para-dattânupâlanam para-da-
18. ttâpahârêṇa sva-dattam nish-phalam bhavêt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Chetṭûr ?) free of taxes by Channammâji, wife of Sômaśêkharanâyaka, son of Sivappa-nâyaka and grand-son of Siddappa-nâyaka, born of the family of Sadâśiva Nâyaka of Keḷadi (with titles) to the Lingâyat priest Chennamalledêva of Huruḷi, devoted to the observance of the customs of the Śaivites, on the 5th lunar day of the light half of Mârgaśira in the year Plava, Śaka 1583, A.D. 1661. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up under a Fig tree by the side of the temple of Ānjanêya in front of the same village Chetṭûr in the same hôbali of Kyâsanûr.

Size 3' × 2'—2".

Kannada language and characters.

1. śrī Gaṇādhipatayê namaḥ namaḥ-tunga-śiraś-chumbi chandra-châma-
2. ra-châravê l trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śaka-varisha 1102 neya Vikâri-saṃvatsarada Bhâdrapada
4. . . . Malleyana mèle dhâli Sâgaddeya-Huḷlagavuṇḍa-
5. n iṛidu suragaṇikeyarol kûḍidaṃl jîtêna
6. labhyatê Lakshumi mṛitênâpi Surânganâ kshaṇa-vidhvaṃsa-
7. nê kâyê kâ chintâ maraṇê raṇê mangala-mahâ śrî

Note.

Some letters in Line 4 are lost.

This records the death of Huḷlagavuṇḍa in his fight with Malleya whom he killed on of Bhâdrapada in the year Vikâri Śaka 1102, A.D. 1180 (which is Sârvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

Note.

Some letters in Line 4 are lost.

This records the death of Huḷlagavuṇḍa in his fight with Malleya whom he killed on the 31st day of the month of Bhâdrapada in the year Vikâri Śaka 1102, A.D. 1180. The date is not verifiable. The inscription ends with the usual invocation.

BOMBAY PRESIDENCY.

A photo of a stone inscription sent to Mysore Archæological office for deciphering by the Chief of Oundh in Sâtâra.

Old Kannaḍa language and characters.

- | | |
|---|------------------|
| 1. svasti samasta-bhuvnâśrayam śrī prithvi-vallabha mahâ- | |
| 2. rājâdhirāja paramêśvaram parama- | |
| 3. bhaṭṭarakam | 11. t Tribhu- |
| 4. Satyâ- | 12. vana-malla- |
| 5. śraya- | 13. dēva-vijaya- |
| 6. kuḷa-ti- | 14. rājyam u- |
| 7. ḷakam Châ- | 15. ttarôṭta- |
| 8. ḷukyâbha- | 16. râbhivri- |
| 9. raṇam | 17. ddhi-prava- |
| 10. śrīma- | 18. rddhamâ- |
| | 19. nam â- |
20. chandrârkkâ-târam-baram saluttam ire Manne-kereya neleviḍinalu su-
21. ka-sankatâ-vinôdadim rājyam-geyyuttam ire tat-pâda-padmôpa-
22. jivigaḷ appa samasta-guṇa-gaṇâḷamkrita- satyaśauchâchâra-châ-
23. ru-charitram naya-vinaya-śīla-sampannam nuḍidu mattenam gôtra-
24. pavitram nirmmala-charitaram nyâya-nishṭhuraṁ dharmma-Yudhishṭhiram
25. mâvana gandha-vâraṇam ripu-nivâraṇam anka-
26. kâṇam vibudha-vidagdha-kâminî-jana-śringârahâram mrigaya-Rê-
27. vantam vairi-kritântam Kollâpura-samuddharaṇam guṇa-gaṇâbharaṇam
28. kastûrikâmôdam śrīman Mahâlakshmî-labdha-vara-prasâdam nâmâ-
29. di-samasta-prasasti-sahitam śrīmat Prabhu Sonna-
30. neyya-nâyakarum avara manô-nayana-vallabheyarappa
31. Lakhumâdēviyarum magaḷu Chchôḷabbayveyum kumâram
32. Byedayyanum int ivarumilḍu Kollâpuradalu prabhutvama-
33. n âluttam ire śrī Châḷukya-vîra-Vikrama-varshada mûva-
34. ttondaneya Vyaya-samvatsarada Mâgha puṇṇami sukra-
35. vâradandu Sôma-grahaṇa-parvva-nimittavâgi Kalige-pa-
36. nneraḍara baḷiya Bâḍagrâveyam Mahâlakshmî-dēviyarggam Gan-
37. gûra Kâlakenjebbeya bhûmiyole aṇavattigeya baṭṭyaya
38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyumam
39. ondu maneya nivêsaṇamumam kalammaḍada uttaramaḷigeya-
40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâḍi sarvva-bâ-
41. dhâ-parihâram âgi sakala-sthânigarum gaṇḍa- mâḍâda-
42. vara hadana variyalu? biṭṭa dharmma i dharmmamam pratipâḷisi-
43. dang ananta-dharmma sva-dattam para-dattam vâ yô harêta vasu-
44. ndharâm sashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê
45. krimih i sâsanamam baredam Bâchaṇayyam
46. khaṇḍarisidam Chandamayyam

Translation.

Be it well. While the refuge of the whole world, prithivî-vallabha, mahârâjâdhirâja, râjaparamêśvara, paramabhaṭṭâraka, the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars:—His dependant at his lotus feet: possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishtîra in virtue, an elephant in rut to enemies, destroyer of the hostile; a necklace to the learned, the gay and the woman folk, a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmi, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhumâdêvi, his beloved wife, Chôlabbe, his daughter, and Bêḍaya, his son—while all these ruled over Kolhapûr, on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vîra Vikrama èra, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi; also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchanaya wrote the inscription and Chandamaya engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svami-kannu Pillay's Tables.

111. ARCHAEOLOGICAL MUSEUM.

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archaeological Department of the Government of India, for Rs. 72-10-0 for the Archaeological Museum.

112. OFFICE WORK.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and Index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :—

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthasastra.

(3) The Arthasastra is comparatively earlier than the Tantrakhayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattakapatra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201.

BANGALORE, }
December 1927. }

R. SHAMA SASTRY,
Director of Archaeological Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
MYSORE DISTRICT.					Rs. a. p.	Rs. a. p.
1	Mysore	Fort	Sri Swetavarahaswami temple.	1. White and colour wash ..	Nil.	71 10 0
2	Seringapatam	Seringapatam	Sri Ranganathaswami temple.	2. Car repairs ..	Nil.	5 9 0
3	Do	Do	Masjid ..	1. Repairs to the leaks in the roof of the temple.	528 0 0	Nil.
4	Do	Near Railway Station.	Ahamadi Masjid ..	2. Repairs to the temple ..	160 0 0	Nil.
5	Do	Seringapatam	Col. Baily's Dungeon ..	Repairs and white and colour washing to the mosque in connection with the Viceregal visit, 1927.	2,547 0 0	Nil.
6	Do	Do	De. Havilland Arch ..	Repairs in connection with Viceregal visit.	845 0 0	Nil.
7	Do	Do	Obelisk Monument near the breach.	Repairs ..	40 0 0	38 0 0
8	Do	Do	Spot where Tippu's body was found.	Do ..	20 0 0	20 0 0
9	Do	Do	T. Innman's dungeon	Do ..	10 0 0	9 0 0
10	Do	Ganjam	Gumbaz ..	Shifting two lanterns in front of Gumbaz and fixing them in another place.	30 0 0	31 0 0
11	Do	Do	Do ..	Do ..	30 0 0	29 0 0
12	Do	Do	Do ..	Special repairs ..	4 8 2	4 8 2
13	Do	Do	Do ..	Repairs in connection with Viceregal visit, 1927.	90 0 0	Nil.
14	Do	Do	Do ..	Opening a road from Gumbaz to Sangam.	2,408 0 0	Nil.
15	Do	Do	Do ..	Repairs to Nagarkhana and Zanana Rooms.	2,300 0 0	Nil.
16	Do	Do	Do ..	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Viceregal visit then.	90 0 0	88 0
17	Do	Melkote	Sri Narayanaswami temple.	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Viceregal visit then.	119 14 11	Nil.
18	Do	Do	Do ..	Repairing the Varahaswami temple.	1,138 0 0	Nil.
19	Nanjangud	Nanjangud	Srikantesvaraswami temple.	Repairs to the temple ..	405 0 0	Nil.
20	T. Narsipur	Somnathpur	Kesava temple ..	Inserting two eve stones on the north eastern corner.	100 0 0	Nil.
21	Do	Do	Do ..	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate-way.	99 0 0	Nil.
22	Do	Talkad	Sri Kirthinarayana-swami temple.	Pay of watchman ..	120 0 0	120 0 0
23	Nagamangala	Nagamangala	Sri Keesvaswami temple	Renovating the temple ..	16,217 0 0	7,896 8 6
24	Bangalore	Fort	Sri Venkataramana-swami temple.	Repairs to the door of the temple.	7 1 0	7 1 0
25	Closepet	Closepet	Close Memorial pillar ..	Urgent repairs to the temple	2,364 0 0	Nil.
BANGALORE DISTRICT.						
26	Maddagiri	Midigesi	Sri Mallesvaraswami temple.	Construction of a car shed ..	873 0 0	Nil.
27	Chintamani	Alamgiri	Sri Venkataramana-swami temple.	For repairing and putting iron railings.	160 0 0	88 0 0
28	Kolar	Town	Mokhbara ..	Repairs ..	367 6 0	217 6 0
29	Mulbagal	Avani	Sri Ramalingesvaraswami temple.	Construction of a Car shed ..	1,285 0 0	Nil.
30	Bowringpet	Budikote	Monument of Hyder's birth place.	Ordinary repairs ..	25 0 0	24 14 0
31	Chikballapur	Nandi Hill	Tippu's palace ..	Repairs ..	50 0 0	Not received.
TUMKUR DISTRICT.						
KOLAR DISTRICT.						

APPENDIX A—concl'd.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
			HASSAN DISTRICT			
32	Hassan	Koravangala	Buchesvara temple	Jungle clearing, repairing gate, white-washing, etc.	163 0 0	62 0 0
33	Do	Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re-building the compound wall and other sundry repairs.	1,437 0 0	441 0 0
34	Arsikere	Arsikere	Iswara temple	Pay of watchman	114 0 0	112 0 0
35	Belur	Belur	Chennakesavaswami temple.	Cement pointing to the floor etc.	3,900 0 0	465 0 0
36	Do	Halebid	Hoysalesvara temple	Pay of watchman	192 0 0	192 0 0
37	Do	Do	Kedaresvara temple	Do	96 0 0	96 0 0
38	Chennarayapatna	Nuggehalli	Sadasivaswami temple	Urgent repairs	1,389 0 0	Nil.
39	Do	Do	Sri Lakshminarasimhaswami temple.	Repairs to the door and other sundry repairs.	807 0 0	136 0 0
40	Hole-Narsipur	Hole-Narsipur	Sri Lakshminarasimha temple.	Repairs to the Car	230 0 0	120 0 0
			KADUR DISTRICT.			
41	Tarikere	Amritapura	Amritesvara temple	Renovation	2,110 0 0	1,408 11 0
42	Mudigere	Kalasa	Sri Kalasevaraswami temple.	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Sringeri	Sringeri	Sri Vidyasankara temple.	Clearing of weeds etc.	30 0 0	25 0 0
			SHIMOGA DISTRICT.			
44	Shimoga	Bhadravati	Sri Lakshminarasimha temple.	Urgent repairs	2,445 0 0	Nil.
45	Shikarapur	Belagavi	Sri Tripurantakesvaraswami temple.	Do	1,663 0 0	Nil.
			CHITALDRUG DISTRICT.			
46	Molakalmuru	Jattangi	Asoka Inscription on Ramesvara Hill.	Pay of watchman	72 0 0	60 0 0
47	Do	Do	Do	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do	Siddapura	Inscription of Asoka	Jungle clearing, etc.,	10 0 0	10 0 0
49	Do	Brahmagiri	Do	Painting, pointing and clearing prickly pears, etc.	53 0 0	52 0 0

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No.	Size	Name of temple	Views	Taluk	District
1	8½ × 6½	Lakshminarayana temple	South West view	Sagatavalli	Hassan.
2	Do	Do	North view	Do	Do
3	Do	Do	Image of Lakshminarayana	Anati	Do
4	6½ × 4½	Do	Ceiling in Sukhanasi	Do	Do
5	Do	Do	Dipastambha in front	Do	Do
6	Do	Chennakesava temple	North west view	Chennarayapatna	Do
7	Do	Do	Bull in the tank	Do	Do
8	Do	Do	North west view	Gramma	Do
9	Do	Do	Kesava Image	Do	Do
10	Do	Lakshminarasimha temple	South tower	Do	Do
11	Do	Do	Narasimha Image	Do	Do
12	Do	Do	Ceiling in the front Porch	Do	Do
13	12 × 10	Kesava temple, Plan	Hirikadalur	Do	Do
14	Do	Chennakesava temple	Honnavara	Do	Do
15	8½ × 6½	Kesava temple	Figure to the right of South doorway	Horemane Kaval.	Tumkur.
16	Do	Do	Figure to the left of south doorway	Do	Do
17	6½ × 4½	Do	South-west view	Do	Do
18	Do	Do	South-east view	Do	Do
19	Do	Do	Image	Do	Do
20	Do	Narasimha temple	South east view	Guddadahalli	Do
21	Do	Kesava temple	View of Mahadvara	Kaidala	Do
22	Do	Do	Pillar in Mahadvara	Do	Do
23	Do	Do	Inner view of Gopura	Do	Do
24	Do	Do	Kesava Image	Do	Do
25	Do	Gangadharevara temple	North west view	Do	Do
26	Do	Tirumalesvara temple	North view	Hiriyur	Chitaldrug.
27	Do	Do	Mahadvara	Do	Do
28	Do	Do	Tower with Uyyale Kamba	Do	Do
29	8½ × 6½	Parsvanatha Basti	Front view	Heggere	Do
30	6½ × 4½	Do	Side view	Do	Do
31	Do	The Three Hoysala Temples	East view	Do	Do
32	Do	Tabbalesvara temple	View of Prakara and Mahadvara	Gangavara	Bangalore.
33	Do	Do	North West view of the temple	Do	Do
34	Do	Do	Lion Pillar	Do	Do
35	10 × 8	Somesvara temple	....	Kabali	Kadur
36	Do	Stone inscription of Ranavaloka Kambayya.	....	Melagani	Kolar.

LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosale, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatna.
4. The Ground plan of Veerananarayanasmvamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1926-27	Rev. Sub Dn. Officer	..	..	Report not received.
2	Do	Do	Venkataramanaswami temple	Do	Do	..	..	Do
3	Do	Do	Old Dungeon	Do	Do	..	..	Do
4-7	Do	Bangalore Town	Kempgowda's watch towers	Do	Do	..	..	Do
8	Do	Do	Cenotaph	Do	Do	..	..	Do
9	Do	Gavipur	Gangadhara's temple	Do	Do	..	..	Do
10	Dodballapur	Dodballapur	Asharkhana built by Abbas Khuli Khan.	Do	Do	4-8-26	3-9-26	Do
11	Nelamangala	Sivaganga	Cave temples of Gangadhara's and Honnadevi.	Do	Do	10-6-27	29-6-27	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	..	15-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	..	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	25-6-26	5-8-26	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..	Report not received.
16	Do	Malur	Aprameyaswami temple	Do	Do	..	15-12-27	
17	Do	Do	Kailaseswara temple	Do	Do	..	..	Do
18	Do	Malurpatna	Narayanawami temple	Do	Do	..	15-12-27	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	..	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	30-6-26	5-8-26	
21	Devanhalli	Devanhalli	Tippu Sultan's Birth place	Do	Do	29-8-26	3-9-26	
22	Do	Do	Fort	Do	Do	Do	Do	
23	Do	Do	Gopalakrishna temple	Do	Do	Do	Do	
24	Do	Gangavara	Someswara temple and inscriptions.	Do	Do	25-12-27	2-1-28	
25	Do	Ardeshalli	Inscriptions	Do	Do	31-8-26	3-9-26	
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	29-8-26	3-9-26	
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	Nil.	Nil.	Report not received.
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	30-6-27	23-8-27	
28	Do	Do	Someswara temple	Do	Do	30-6-27	Do	
29	Do	Do	Mokhbara	Do	Do	29-6-27	Do	
30	Do	Siti	Sripatiswara temple	Do	Do	Nil.	Nil.	Report not received.
31	Chikballapur	Nandi	Nandiswara temple	Do	Do	28-11-26	23-8-27	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	29-4-27	Do	
33	Do	Do	Yoga Nandiswara temple	Do	Do	30-7-26	Do	
34	Do	Rangasthala	Ranganatha temple	Do	Do	10-2-27	Do	
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	Nil.	Nil.	Report not received.
36	Mulbagal	Avani	Ramalingeswara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
37	Do	Kurudumale	Someswara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
38	Do	Mulbagal	Hydervali Darga	Do	Do	Do	Do	Do
39	Do	Do	Sripadaraya Brindavana	Do	Do	Do	Do	Do
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	24-5-27	23-8-27	
41	Chintamani	Alamgiri	Venkatramana temple	Do	Do	12-7-27	Do	
42	Do	Kaivara	Amaranarayana temple	Do	Do	8-6-27	Do	
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	22-4-26	16-7-27	
44	Do	Devarayadurga	Lakshminarasimha temple	Do	Do	30-12-26	Do	
45	Do	Hirigundugal	Viragala	Do	Amildar	23-6-27	Do	
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub Dn. Officer	17-6-27	7-7-27	
47	Do	Huliyar	Malleswara temple	Do	Do	Nil.	Nil.	Report not received.
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	22-6-27	20-7-27	
49	Do	Do	Jumma Masjid	Do	Do	22-6-27	20-7-27	
50	Maddagiri	Maddagiri	Fort	Do	Do	30-6-27	17-9-27	
51	Do	Do	Malleswara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Malleswara temple	Do	Do	27-5-27	17-7-27	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	Nil.	Nil.	Report not received.

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1926-27	Rev. Sub-Dn. Officer	18-12-26	26-1-27	
57	Do	Do	Balalingesvara temple	Do	Do	Do	Do	
58	Turuvekere	Turuvekere	Nandi in front of Gangadharesvara temple.	Do	Do	23-12-26	24-1-27	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	Do	Do	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	7-6-27	7-7-27	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	Do	Do	
64	Do	Hulikal	Kallesvara temple	Do	Do	Do	Do	
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer	29-6-27	25-8-27	
66	Do	Do	Lakshmiramana temple	Do	Do	Do	Do	
67	Do	Varnana	Mahalingesvara temple	Do	Do	27-6-27	Do	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	Do	Do	Report not received.
69	Do	Do	Narayana temple	Do	Do	Do	Do	Do
70	Do	Hedatale	Lakshmikanta temple	Do	Do	Do	Do	Do
71	Do	Do	Nagesvara temple	Do	Do	Do	Do	Do
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	29-5-27	7-9-27	
73	Do	Do	Sir P. N. Krishnamurti's Bungalow.	Do	Do	6-6-27	Do	
74	Do	Do	Obelisk Monument	Do	Do	1-6-27	Do	
75	Do	Do	Gumbaz	Do	Do	29-5-27	Do	
76	Do	Do	Jumma Masjid	Do	Do	1-6-27	Do	
77	Do	Do	Webb's Monument	Do	Do	Do	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	Do	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	Do	Do	
81	Do	Do	Spot where Tippu's Body was found.	Do	Do	Do	Do	
82	Do	Do	Ranganatha temple	Do	Do	26-6-27	Do	
83	Do	Do	Portrait Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	Nil.	Nil.	Report not received.
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	15-5-27	7-9-17	
85	Do	Do	Visvesvara temple	Do	Do	Nil.	Nil.	
86	Do	Basral	Mallikarjuna temple	Do	Do	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	15-2-27	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	Do	Do	
89	Do	Kikkeri	Brahmesvara temple	Do	Do	14-2-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	Nil.	Nil.	Report not received.
91	Do	Santebachahalli	Mahalingesvara temple	Do	Do	Nil.	Nil.	Do
92	Do	Agale	Mallesvara temple	Do	Do	Nil.	Nil.	Do
93	Do	Tonachi	Basavesvara temple	Do	Do	Nil.	Nil.	Do
94	Do	Tenginagatta	Siva temple	Do	Do	N'l.	Nil.	Do
95	Do	Kannambadi	Tippu's inscription	Do	Do	1-6-27	7-9-27	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	25-5-27	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	Do	Do	Report not received.
98	Do	Do	Mulesingesvara temple	Do	Do	Do	Do	Do
99	Do	Kambadahalli	Panchakuta basti	Do	Do	Do	Do	Do
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	Do	Do	Do
101	Hunsur	Dharmapura	Kesava temple	Do	Do	Do	Do	Do
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	19-6-27	25-8-27	
103	Do	Chik-Hanasoge	Adinatha Basti	Do	Do	2-1-27	Do	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	Do	Do	Report not received.
105	Do	Do	Kirtinarayana temple	Do	Do	Do	Do	Do
106	Do	Somanathapur	Kesava temple	Do	Do	Do	Do	Do
106a	Do	Do	Panchalingesvara temple	Do	Do	Do	Do	Do
107	French-Rocks	Melkote	Narayanasvami temple	Do	Do	Do	Do	Do
108	Do	Tonnur	Temples and Darga	Do	Do	Do	Do	Do
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	Do	Do	Do
110	Yelandur	Yelandur	Gaurisvara temple	Do	Do	Do	Do	
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer	1-12-25	9-12-25	
112	Do	Koravangala	Buchesvara temple	Do	Do	26-5-27	22-6-27	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	7-6-27	27-6-27	
114	Do	Doddagaddavalli	Lakshmi devi temple	Do	Do	12-6-27	30-6-27	
115	Do	Kondajji	Vishnu Statue	Do	Do	Do	Do	Report not received.
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	Do	Do	Do

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1926-27	Rev. Sub-Dn. Officer	27-12-26	22-6-27	
117	Do	Halebid	Hoysalesvara temple	Do	Do	Do	15-6-27	
118	Do	Do	Kedaresvara temple	Do	Do	Do	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
124	Do	Chatchathalli	Chattasvara temple	Do	Do	Do	Do	Do
125	Arsikere	Arsikere	Isvara temple	Do	Do	7-2-27	9-9-27	
126	Do	Do	Grose's Tomb	Do	Do	Do	Do	Report not received.
127	Do	Harnahalli	Kesava temple	Do	Do	Do	Do	Do
128	Do	Do	Somesvara temple	Do	Do	Do	Do	Do
129	Do	Javagal	Narasimha temple	Do	Do	Do	Do	Do
130	Do	Hullekere	Channakesava temple	Do	Do	Do	Do	Do
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	Do	Do	Do
132	Do	Honnava	Kesava temple	Do	Do	Do	Do	Do
133	Channarayana-patna.	Sravan Belgola	Gomatesvara statue	Do	Do	Do	Do	Do
134	Do	Do	Akkana Basti	Do	Do	19-2-27	8-3-27	
135	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
136	Do	Do	Chavundaraya Basti	Do	Do	Do	Do	Do
137	Do	Do	Chandragupta Basti	Do	Do	Do	Do	Do
138	Do	Do	Parsvanatha basti	Do	Do	Do	Do	Do
139	Do	Jinanathapura	Santinatha Basti	Do	Do	8-3-27	12-9-27	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	Do	Do	Report not received.
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	Do
142	Do	Anati	Lakshminarayana temple	Do	Do	Do	Do	Do
143	Do	Hebbalalu	Sungesvara temple	Do	no	Do	Do	Do
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	Do	Do	Do
145	Manjarabad	Manjarabad	Fort	Do	Do	Do	Do	Do
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	1926-27	Rev. Sub-Dn. Officer	Do	Do	Report not received.
147	Do	Benkipur (Bhadravati).	Lakshminarasimha temple	Do	Do	Do	Do	Do
148	Channagiri	Channagiri	Fort	Do	Do	21-2-27	3-3-27	
149	Do	Santebennur	Mosque and honda	Do	Do	Do	Do	Date of inspection not stated.
150	Honnali	Honnali	Fort	Do	Do	31-3-27	12-4-27	
151	Shikarpur	Belgavi	Kadavesvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
152	Do	Do	Tripurantesvara temple	Do	Do	Do	Do	Do
153	Do	Do	Berundesvara temple	Do	Do	Do	Do	Do
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	Do	Do	Do
155	Do	Do	Annekallu temple	Do	Do	Do	Do	Do
156	Do	Narasapur	Bastis	Do	Do	Do	Do	Do
157	Do	Talagunda	Pranavesvara temple	Do	Do	Do	Do	Do
158	Do	Do	Inscribed pillar in front of temple	Do	Do	Do	Do	Do
159	Do	Malvalli	Inscribed pillar	Do	Do	Do	Do	Report not received.
160	Sorab	Kubbattur	Kaitabhesvara temple and inscriptions.	Do	Do	Do	Do	Do
161	Do	Udari	Temples and inscription	Do	Do	Do	Do	Do
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
163	Do	Keladi	Ramesvara temple	Do	Do	Do	Do	Do
164	Do	Kelsi	Temples	Do	Do	Do	Do	Do
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Do	Do	Do
166	Do	Do	Palace site outside fort	Do	Do	Do	Do	Do
167	Do	Basavana Byana	Devaganga ponds	Do	Do	Do	Do	Do
168	Do	Humcha	Bastis and Inscriptions	Do	Do	Do	Do	Do
169	Tirthahalli	Kavaleurga	Fort	Do	Do	Do	Do	Do
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	31-3-27	12-4-27	Do

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	24-5-27	27-6-27	
172	Do	Hirenallur	Siva temple	Do	Do	21-10-26	27-6-27	
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	28-6-27	27-6-27	
174	Do	Marle	Siddesvara temple	Do	Do	Do	Do	
175	Do	Do	Chennakesava temple	Do	Do	Do	Do	
176	Do	Do	Viranarayana temple	Do	Do	Do	Do	
177	Do	Belavadi	Markandesvara temple	Do	Do	Do	Do	
178	Do	Khandya	Amritesvara temple	Do	Rev. Sub-Dn. Officer	27-5-27	Do	
179	Tarikere	Amritapura	Somesvara temple	Do	Do	Do	Do	
180	Do	Sompur	Jain Basti	Do	Amildar	22-6-27	28-6-27	
181	Mudgere	Angadi	Kesava statue	Do	Do	Do	Do	
182	Do	Do	Kalasesvara temple	Do	Do	20-6-27	Do	
183	Do	Kalasa	Vidyasankara temple	Do	Do	Do	Do	
184	Sringeri	Sringeri		Do	Do	Do	Do	Report not received.
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	Do	Do	Report not received.
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	Do	Do	Do
187	Do	Brahmagiri	Do	Do	Do	Do	Do	Do
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	Do	Do	Do
189	Hosdurga	Heggere	Jain Basti	Do	Do	14-1-17	2-7-27	
190	Davangere	Anekonda	Isvara temple	Do	Do	16-6-27	Do	
191	Harihar	Harihar	Hariharsvara temple	Do	Do	17-6-27	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	19-6-27	Do	
193	Do	Nanditavare	Do	Do	Do	18-6-27	Do	

APPENDIX D.

INSCRIPTION IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

1

ಬೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ
ರಾಮಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತಿಯೇನಮಃ | ಹರೇರ್ಲರಾಪರಾಹಸ್ಯ ದಂಪ್ತಾ, ದಂಡೇನ
- 2 ಪಾತುಮಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ತಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಧಾ | ದಕ್ಷಿಣದೇಶ
- 3 ಮಂದು ದೇವರಾಜ ರಾಜಧಾನಿವಾರು ಸಕಲ ಧರ್ಮಾಲೂ ಚೇನ್ನೂಪುಂಡಗಾ
- 4 ಮುರಿಕೆನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಳಾ ಅನೆ ಅಗ್ರಹಾರಂ ಅಶ್ವಪತಿ
- 5 ರಾಯದತ್ತಮ್ಮನ ಅಪಟ್ಟಣಮಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಪ್ಪನಿದ್ದಾಂತಾಲು
- 6 ಗುಣಾಕಾರಂ ಧಾಗಾಕಾರಂ ಮೇರುಪ್ರಸ್ತಾರಂ ಚೇನಂದ್ರು ಅಶ್ವರಾಯನಸೂತ್ರ
- 7 ಧಾರದ್ವಾಜನಗೋತ್ರ ತ್ರಿಯಾರ್ಷೇಯ ವೆಲ್ಲಾಳವಾರು ಅನೆಯುಂಟಿವೇರು
- 8 ಯಲ್ಲಾಜ್ಯೋಸ್ಥಲು ಅನಿ ಅವತಾರಂಚೇನಿ ಪಂಡಾಂಗಂ ಗುಣಿಯುಂಟಿ ಸಕಲ
- 9 ದೇಶಾಲಕೂ ಪಂಪಿಸ್ತೂಪುಂಡಿರಿ ಆ ವಂಶಂರೋಗಾ ಅಪ್ಪಾಜ್ಯೋಸ್ಥುಲನೇವಾರು
- 10 ಅಶ್ವಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ವೆಲ್ಲದೇಶಕ್ಷೇಧಮಯ್ಯ ಕೋಳಾಲಕು
- 11 ವಟ್ಟಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೪
- 12 ಅಗುನನೇಟಿ ರೌದ್ರನಾಮಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸೋಮವಾರಂ ನಾಡು
- 13 ಪೇಟಿ ಈಸ್ವಳಂರೋ ನಿರ್ಬರಿ | ಆದಾ ಶಂಭುಂ ನಮಸ್ಕೃತ್ಯಾ ಯಲ್ಲಯಾರಾ
- 14 ಭಿದಂ ಗುರುಂ | ಶ್ರೀಮದ್ವೆಲ್ಲಾಳ ವಂಶನ್ಯ ಚರಿತಂ ವಟ್ಟಿ ಸಾಂಪ್ರತಂ | ವೆಲ್ಲಾಳ
- 15 ವಂಶವಿಸ್ತಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತುಂ | ಬ್ರಹ್ಮೈವೇಕೋ ನಮರ್ಥಃ ಸ್ವಾತ್
- 16 ನಾನ್ಯೋಸ್ತಿ ಧುವಿ ಕಶ್ಚನ | ವೆಲ್ಲಾಳನಗರಕ್ಷೇತ್ರೇ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಾಃ |
- 17 ಸರ್ವೇಗಣೇಶಶಾಸ್ತ್ರಜ್ಞಃ ಸರ್ವೇ ಯಜ್ಞೇಷು ದೀಕ್ಷಿತಾಃ | ತೇಷಾಂ ಸಂತಾನ
- 18 ವಿಸ್ತಾರಂ ಕೋವಾ ವರ್ಣಯಿತುಂ ಕ್ಷಮಃ | ವೆಲ್ಲಾಳನಗರಾತ್ಮರ್ವ ಮಪ್ಪಾಜೋಸ್ಯಾ
- 19 ಭಿದೋ ಮಹಾನ್ | ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಞೋ ಜ್ಯೋತಿಶಾಸ್ತ್ರಸ್ಯ ಸಾರವಿತ್ |
- 20 ಕೋರಾಹಲಪುರಂ ಪ್ರಾಪ್ತಃ ಸಕುಟುಂಬೋ ಮಹಾಯಶಾಃ | ತಂಮೇ
- 21 ಗೌಡಾಬ್ಬಧೂಪಾರೋ ಸುಗುಟುರು ಕುರೋದ್ಧವಃ | ಸ್ವಾಶ್ರಯಂ
- 22 ಗ್ರಾಮಸಂಪತ್ತಿಂ ಪೌರೋಹಿತ್ಯಂ ಪುರಸ್ಕೃತಃ | ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
- 23 ಲಯಾಮಾಸ ತಂ ಪ್ರಭುಃ | ತಸ್ಯ ಪುತ್ರಃ ಪದ್ವತಿರುಮಲದೈವಜ್ಞಃ ಪಿನ್ನತಿರು
- 24 ಮಲಕೋವಿದಃ | ಪಾಪತಿರುಮಲದೈವಜ್ಞಃ ಸರ್ವಸಿದ್ಧಾಂತವಾರಗಾಃ ಅಪ್ಪಾ
- 25 ಜ್ಯೋಸ್ಥುಲವಾರಿ ಪದಕೊಮಾರು ಪದತಿರುಮಲಜ್ಯೋಸ್ಥುಲು ಪಿನ್ನತಿರುಮಲ
- 26 ಜ್ಯೋಸ್ಥುಲು ಪಾಪತಿರುಮಲಜ್ಯೋಸ್ಥುಲು ಈ ಮುಗ್ಗರು ಕೊಮಾರುಕೋ
- 27 ಕೊಡಾ ಕೋಳಾಲರೋ ಕೊಂನಿ ದಿನಾಲು ಪುಂಡಿರಿ ಅಪ್ಪಾಜ್ಯೋಸ್ಥುಲವಾರು
- 28 ಪದತಿರುಮಲಜ್ಯೋಸ್ಥುಲನು ವೆಂಬಡಿನ ಪಿಲ್ವಕೊನಿ ಪುನಃ ವೆಲ್ಲಾಳ ಆ
- 29 ಗೃಹಾರಾಂಕಿ ಪೇರೆಯಿರಿ ಪಿನ್ನತಿರುಮಲ ಜ್ಯೋಸ್ಥುಲವಾರು ಪಾಪತಿರುಮಲ
- 30 ಜ್ಯೋಸ್ಥುಲವಾರು ಪುಧಯತ್ರಲೂ ಕೋಳಾಲಸ್ವಳಂರೋ ಸಂಪಾದಿಂಟಿನ
- 31 ಮಿರಾಟಲನು ಅನುಭವಿಸ್ತು ಸುಖಂಗಪುಂಡಿರಿ-

(ಮಿರಾಟಿ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ)

ಅದೇ ಬೆಂಗಳೂರು ಬಸವನಗುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳ
ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರತಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

ಪ್ರಮಾಣ—9"×7".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶ
- 2 ಕ ಪರುಷಂಗ್ಗಲು ೧೬ ಅರನೆಯ ವೈಯನಾಮ ಸಂವತ್ಸ
- 3 ರದ ಪುಷ್ಯ ಸು ೧೫ಲು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ನಿಜನಾಮಾಂಕಿತ
- 4 ಮಾಲಕಾಪ್ರಶಸ್ತಿ ಸಹಿತರಾದ ಶ್ರೀಮದ್ಗಣೇಶ್ವರ ಗೌರೇ
- 5 ಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾ ರಾಧಕರಾದ ಅಭಿ
- 6 ನವ ಜಂಬುದ್ವೀಪ ಪಾಪನಿರೋಹರಣ ಪುಷ್ಕೀ
- 7 ಪೇತ ಸುವರ್ಣ ಇಂದಿರಾಮಂದಿರವಾದ ಪುಥಿವಿಗೆ
- 8 ಪುಂಜ್ಯಕ್ಷೇತ್ರವಾದ ಪರಮ ಪವಿತ್ರಸ್ಥಾನವಾದ ಅ
- 9 ಯ್ಯಾವಳಿ ಮುಖ್ಯರಾದ ಸಾಲಮೂಲ ಸಮಸ್ತರಾದ
- 10 ಪುಥಿವೀ ಸೆಟ್ಟರಾಯನ ಮಂತ್ರಿ ಭಾಸ್ಕರಂಜ ಮೊದ
- 11 ರಾದ ಕೋಳಾಲಪೇಟೆ ಪರ್ವತ ಮಲ್ಲಶೆಟ್ಟರ ಮುದಂ
- 12 ಣಸೆಟ್ಟು ದೇಶಮುದ್ರೆ ಪುಟವೀರಯ ಮೊದರಾದ ಸ್ವ
- 13 ಪರಸ್ಪರ ಅಯವತ್ತಾರುದೇಶದ ಮಹಾನಾಡಿನವರು
- 14 ನಂಮ್ಮಾ ಪಾರೋಹಿತರಾದಂತಾ ಆಶ್ವರಾಯನ
- 15 ಸೂತ್ರರಾದ ರುಖ್ಯಪಾಧ್ಯಾಯರಾದ ಭಾರದ್ವಾ
- 16 ಜ ಸಗೋತ್ರರಾದ ಆಪ್ತಾಚೋಶ್ವರ ನಪ್ಪರಾದ ಬು
- 17 ಚನ ಛಟರ ಪಾತ್ರರಾದ ರಾಮೇಶ್ವರ ಸೋಮಯಾ
- 18 ಜಿಗಳ ಪುತ್ರರಾದ ವೆಲ್ಲಾಲ ಸೂರ್ಯನಾರಾಯ
- 19 ಣ ಛಟ್ಟರಿಗೆ ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
- 20 ಕ್ರಮವೆಂತ್ಯೆಂದರೆ ನೀವು ನಂಮ ದೇಶಕ್ಕೆ ಪಾರೋಹಿತ
- 21 ರಾದ ಕಾರಣ ನೀವು ದೇಶಕ್ಕೆ ತಿಳಕಿ ಕೊಳರಾಗಿ
- 22 ನಿಮಗೆ ಮಾಡಿಕೊಟ್ಟಂತಾ ಅಂನಸ್ವಾಸ್ತ್ಯ ನಿರ್ವ
- 23 ಯ ಮಾಡಿಕೊಟ್ಟದು ನಂಮ ಕೋಳಾಲದವೇಟೆ

- 24 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ
- 25 ಧಾನ್ಯ ಮೊದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ
- 26 ಡೆ ೧ ವಂದಕೆ ಪಡಿ || ಅರೆಪಡಿ ಹೊಳು ಮೆಣಸು
- 27 ಕಬಾಡ ಮೊದಲಾದ ದಿನಸು ನಡೆ ೧ ವಂದಕೆ
- 28 ಸೆ ೭ ನವುಟಾಕು ಬೆಲ್ಲ ಸಕ್ಕರೆ ಹುಣಿಸೆಹಂ
- 29 ಣು ನಡೆ ೧ ವಂದಕೆ ಸೇ|| ಅರ್ಧಸೇರು ಯಂಜಿ ತು
- 30 ಪ ಹೊಗೆಸೊಪ್ಪು ದಿನಸುವರಿ ನಡೆ ೧ಕ್ಕೆ ಸೆ ಪಾವು ಸ
- 31 ರಾಫರ ಅಂಗಡಿ ರ ಯೆಂಟು ದಿವಸಕೆ ದು|| ವಂ
- 32 ದು ರೂಪಾಯಿ ಪ್ರಕಾರ ಸಹಿರಂಜ್ಯೋದಕ ದಾನ
- 33 ಧಾರಾಗೃಹಿತವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ
- 34 ತ್ರಿವಾಚಕವಾಗಿ ಕೊಟ್ಟು ಯಥೇವೆ ನಿಮು ಪು
- 35 ತ್ತ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
- 36 ಸ್ಥಾಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಂಮ ದೇಶ
- 37 ಕೆ ಧರ್ಮ ಸೇರಿಸಿಕೊಂಡು ಸುಬಲ್ಲು ಯಹ
- 38 ದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಧರ್ಮಶಾಸನ
- 39 ಯಿದಕೆ ಸಾಕ್ಷಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯವರ ಸಂನ್ಮ
- 40 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾನಧಾಗ ಬಯಚರಸ
- 41 ಯನ ಕೊಮಾರ ನಾಗಪನು || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
- 42 ಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
- 43 ದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
- 44 ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ| ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
- 45 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||
- 46 ಕೋಳಾಲದ ಪೇಟೆ ಪರ್ವತಮಲ್ಲ ಸೆಟ್ಟರವರ ಪೊಪ್ಪಿತ.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು.

3

ವರ್ತೂರ ಹೋ | ವರ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲಿ ದೂರದಲ್ಲ ಹಾಳುಧಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—2"×4'—6"

- | | |
|----------------------------------|--------------------------------|
| 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ | 6 ದುಂ \|\|ಂ ಹತ್ತು ಕೊಳಗ ಹೊಲ ಇದ |
| 2 ಪಾಡ್ಯ ಬ್ರಹ್ಮವಾರ ದಂದು ಶ್ರೀ ಗಂಗಾ | 7 ನಾರೊಟ್ಟರೂ ಕಡಿಸರಾಗದು ಶ್ರೀ ಗಂ |
| 3 ಧರದೇವರ ದೀಪಾರಾಧನೆಗೆಂದು | 8 ಗಾಥರದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದವೇ ಶರ |
| 4 ರಾಮಸೆಟ್ಟಿಯರ ಲಬಸೆಟ್ಟಿ ಈಶ್ವ | 9 ಣು ಶ್ರೀ |
| 5 ರಾರ್ಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಟ್ಟು | |

ನೆಲಮಂಗಲ ತಾಲ್ಲೂಕು.

4

ಬೇಗೂರು ಹೋಬಳಿ ಅರಳಸಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ತುಂಡುಕಲ್ಲು.

- | | |
|------------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಪರುಷ ಮಹಾರಾ | 6 .....ಅವರಾಬನ್ನ ಪಂ ಗೆಯ್ಯೆ ಈಶ್ವರಭಟಾ |
| 2 ಪಾಥಿರಾಜ ಪರಮೇಶ್ವರ ಭಟಾ | 7 ರರಿಗೆ ಕೊಟ್ಟದು ಮೊದಲ್ಕುಟನೇಳಿಕ್ |
| 3 ರರ್ ಪುಥಿವೀರಾಜ್ಯಂಗೇಯ ಮುತ್ತುರ | 8 ಣ್ಣಿಗಕುನಿ..... |
| 4 ಕೊವಳಾಲನಾಡು ಮೂನೂಕುಂಗೊಟ್ಟು | 9 .....ಬಿದೊನ್ |
| 5 .....ನಾಡಕುವತ್ತು ಮನಾಳುತ್ತಿರೆ..... | |

5

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಬೋಡಿ ಅರಳಸಂದ್ರದ ಬಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಿವಮಾರ.....
- 2 ಹಾರಾಜಂ ಪುಥಿವೀರಾಜ್ಯಂಗೇಯಮುತ್ತುರು.....
- 3ಮಾದಮ್ಮಂ ಗಣ್ಣಿ ರೊಳ್ಳಣ್ಣರಂ

ಹಾಸನ ದಿಸ್ತಿಕಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ಕನಡೆಯಲ್ಲಿರುವ ವಿದ್ಯಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮಕ್ಕಳು
ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವತದಲ್ಲಿರುವ ನಕಲು.

ಕೃಷ ರಾಜವಡೆಯರವರು.

ಶ್ರೀಮುಖ ಸಂ|ರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ಒಲ್ಲು ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಆವಾಲ ಲಕ್ಷ್ಮೀನಾರಣಯ್ಯನಿಗೆ ಬರಿ
ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ-ತಾಲ್ಲು ಮಜಕೂರು ಪೈಕಿ ಚಂದಮಗೆರೆ ಹೋಬಳಿ ಮತ್ತಿಗೋಡು ಗ್ರಾಮದ ಅಗ್ರಹಾರದ ತಂಗಲೆ
ನರಸಿಂಧಟ್ಟ ವಾಸುದೇವಭಟ್ಟರ ನರಸುಹೃದ್ಭಟ್ಟ ರಾಮಚಂದ್ರಭಟ್ಟ ಮುಂತಾದ ಹದಿಮೂರು ಜನ ವೃತ್ತಿವಂತ ಬ್ರಾಹ್ಮರು
ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು || ಸದರಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮವು ಪೂರ್ವಾರಧ್ಯ ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ
ಜೋಡಿಗೆ ನಡೆದುಬರುತ್ತಾ ಇದೆ. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ|ರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಕಾರ್ಯ ಅಗ್ರಹಾರದ ಯಲ್ಲೆ ಧೂಮಿಯಲ್ಲಿ ಬಂದ
ಕಾರಣ ಕೆಲವು ದೆದ್ದಲುಧೂಮಿಯಿದ್ದದ್ದು ಧತ್ತದ ಗದ್ದೆಗೆ ಸಾಗುವಳಿ ಆದ್ದರಿಂದ ಇವರಲ್ಲಿ ಹುಟ್ಟುವಳಿಯಾದ ಧತ್ತದ ಪೈಕಿ
ರೈತರ ಹಿನ್ನೆಕ್ಕೆ ಆರ್ಥ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿಂತ ಆರ್ಥ ಹಿನ್ನೆ ಧತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದಾಖಲೆಮಾಡಿಕೊಂಡದ್ದರಿಂದ ತಾವು
ಕೊಡತಕ್ಕ ಜೋಡಿ ಐವಜಿಗೆ ಲುಕ್ಕಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಯಿಲ್ಲದಕಾಗೆ ಆಗುತ್ತಾ ಇದ್ದೀತೆಂದು ಶ್ರುತಪಡಿದ್ದ
ರಿಂದ ಯಾ ಬಗ್ಗೆ ಅಗ್ರಹಾರದ ಗ್ರಾಮದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ|ರದ ಹುಟ್ಟುವಳಿ ರಬ ತನ್ನ ಪರಾಂಬರಿ ಅಪ್ಪಣೆ ಕೊಡ್ತಿ
ಯಿರುವ ವಿವರ.

೧೩೬೩||—ಐನು ಸುವರ್ಣಾದಾಯ ಸಾಯರೀಬಾಜೇ ಬಾಬು ವಗೈರೆ, ೧೨೬೩||—ವಾರದಪೈಕಿ ಹುಟ್ಟು
ವಳಿ ಆದ್ದು.

೨||೪||—ದೆದ್ದಲುಧೂಮಿ ಹುಟ್ಟುವಳಿ.

೫೬||೪|| ಯಾ ಕಾಲುವೆ ಕೆಳಗಿನ ಗದ್ದೆಯಿಂದ ಹುಟ್ಟುವಳಿ ಅದ ಧತ್ತ ಕೃಷ್ಣರಾಜ ಬಂ ೧೪||೪||ಕ್ಕೆ ದರ
ಬಂಡುಗ ಗು||೩|| ಲುಮವರೂರು.

೧೨||೩||—

೧೨೬೨||—ಬಂಜೀರಾಯಿ ೧೨ ವರಹಪೂ, ಯರಡು ಹಣ ಮೂರು ವೀಸದ ಪೈಕಿ ಈ ಬ್ರಾಹ್ಮರಿಗೆ ಜೀವನದ ಬಗ್ಗೆ
ಹುಜೂರಿಂದ ಮಾಪುಮಾಡಿ ಬಿಟ್ಟದ್ದು ಗು ೩೧.೨|| ಮೂವತ್ತೊಂದು ವರಹಪೂ ಯರಡು ಹಣ ಮೂರು ವೀಸ ಹೋಗಲಾಗಿ
ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಳ್ಳತಕ್ಕದ್ದು ಸಾಬಕು ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಕೊಡುತ್ತ ಯಿದ್ದದ್ದು ಗು ೨೯|| ಹಾಲ
ಕಾಲುವೆಯಲ್ಲಿ ನೀರು ಬಂದು ದೆದ್ದಲುಧೂಮಿಯು ಗದ್ದೆಗೆ ಹಾಲ ಸಾಗುವಳಿಯಾಗಿ ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಅದ ಬಗ್ಗೆ ಜೋಡಿ
ಮಕರೂರು ಗು ೧೫|| ಉಭಯಂಜೋಡಿ ಕಂ. ಗು ೪೫೬. ನಲವತ್ತೈದು ವರಹಾಪೂ ಮಕರೂರುಮಾಡಿ ಯಿರುವದರಿಂದ
ಅಂಗೀಕರಣ ಸಂವತ್ಸರದಾರಧ್ಯ ಈ ಅಗ್ರಹಾರದ ಧೂಮಿಯಲ್ಲಿ ಅದ ಫಲವನ್ನು ಬ್ರಾಹ್ಮರ ವತಮಾಡಿ ಸದರಿ ಕಟ್ಟುಮಾಡಿಸಿ
ಯಿರೋ ಪ್ರಕಾರ ವರ್ಷಪ್ರತಿಯಲ್ಲಿ ಜೋಡಿ ಹಣವನ್ನು ಯಾವ ಬಗ್ಗೆ ಸರಕಾರಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುತ್ತಾ ಈ ಗ್ರಾಮಕ್ಕೆ ಬಿಟ್ಟ
ಬೇಗಾರಿ ಮುಂತಾಗಿ ಯಾವ ಬಗ್ಗೆ ಉಪದ್ರವವಾದ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತ ಬರುವದು ಈ ಧೂಮಿಯನ್ನು ಬ್ರಾಹ್ಮರು
ರೈತರಿಂದ ಸಾಗುವಳಿ ಮಾಡ್ತಿ ದೇಕಾದ ಫಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸಲ್ಲತಕ್ಕ ಜೋಡಿ ಹಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ
ನಿಂತದ್ದರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೇಯಸ್ಸು ಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಯಿರುವುದು ವರ್ಷ
ಪ್ರತಿಯಲ್ಲಿ ಸಾದಾ ಸನದಿನ ಉಜೂರು ಮಾಡದೆ ಈ ಸನದಿನ ನಕಲನ್ನು ಶರಣದಾರ ಲೆಖಕ್ಕೆ ಬರಿ ಅಸ್ಸಲನ್ನು ತಂಗಲೆ ನರ
ಸಿಂಧಟ್ಟ ರಾಮಚಂದ್ರ ಭಟ್ಟನ ವತಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ೧೯ ಮಾಹೆ ಜೂನ್ ೧೯೧೩ನೆ ಯ್ಯವಿ ಬತ್ತು ಸುಬ್ಬ
ರಾವು ಮುನಸಿ ಹುಜೂರು ಕಂಜೀರಾಯಿ ನಲವತ್ತೈದು ವರಹಾ ವರ್ಷ ಒಂದಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಂಡು ಗ್ರಾಮ ನಡ್ತಿ
ಕೊಂಡು ಬರುವದು.

‘ಶ್ರೀ ಕೃಷ್ಣ’ ಯೆಂದು ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ ಮಹಾರಾಜರವರ ಬರಹ ಇದೆ.

ಪೈವಸ್ತಿಗೆ ಆಪಾದ ಶುದ್ಧ ೧೪ ಸೋಮವಾರದಲ್ಲು

7

ಅದೇ ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವತದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಚಾರಿ ದಿವಿಪದ್ಮಕೋದ್ಯತೇಜ ಶೃಣು ಸಂಭೂತಾಮತಿ ಭೀಷಣಪ್ರಹರಣ ಪ್ರೋದ್ಧಾಸಿಬಾಹಾಪ್ತ
ಕಾಮ್ || ಗರ್ಜತ್ಸ್ವಿರಿಧದೈತ್ಯವಾತಿತ ಮಹಾಶೂರಾಂ ತ್ರಿರೋಕೀಧಯುಪ್ರೋನ್ಯಾಥವ್ರತದಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಣ್ಡ
ಕಾಂ ಛಾವಯೇ || ನಿಧಾನಂಸಿದ್ಧೀನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನುಷಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯವದ ಮಪ್ರಾಕೃತ
ಗಿರಾಂ | ಪರಂವಸ್ತು ಶ್ರೀಮತ್ತರಮಕರಾಣಾಸಾರಧರಿತಂ ಪ್ರವೋದಾನಸ್ಯಾಕಂ ದಿಶತುಧವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇಲೋ

ರಾವರಾಹುಸ್ತು ದಂಷ್ಟ್ರಾದಂಷ್ಟ್ರಪಾತುನಃ | ಹೇಮಾದ್ರಿಕುಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂದಘೃ || ನಮಸ್ತೇಸ್ತು ವರಾಹಾಯುಃ
ಲಲಯೋದ್ಧರತೇಮಹೀಂ | ಬುರಮಧ್ಯಗತೋಯಸ್ತು ಮೇರುಃಕಣಕಣಾಯತೇ || ಪಾತು ತ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧ
ರಾ ಮುದ್ದರಃ ಕ್ರೀಡಾಕ್ರೋಡ ಕಳೆಬರ ಸ್ಪರ್ಧಗವಾಃ ಯಸ್ಯೈಕ್ತದಂಷ್ಟ್ರಾಂಕುರೇ | ಕೂಮಃ ಕಂದತಿ ನಾಳತಿ ದ್ವಿರಸನಃ
ಪತ್ರಂತಿ ದಿಗ್ಗಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತಿ ವೈಮಾಪಿ ರೋಲಂಬತಿ ||

ಸ್ತುತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಂಗಳು ಸಂದ ವರ್ತಮಾನ ವಿಕೃತಿ ಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧ
೧೫ ಮಂಗಳವಾರದಲ್ಲು ಆತ್ಮೀಯಸಗೋತ್ರ, ಆತ್ಮರಾಯನ ಸೂತ್ರ, ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ ವಡೆಯ
ರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಲದೇಶಾವ
ತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಪ್ತಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾನಿಧಿ
ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಲಾರ ಮಕರಮತ್ಸ್ಯಶರಧ ಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ವಾಘೂಲ
ಗೋತ್ರ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು
ಸುಧರ್ಮ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಣ್ಯ
ರೋಕ್ಕೈಕವಾಸನಿಧ್ಯರ್ಥವಾಗಿ ಬೇಲೂರು ತಾಲ್ಲೂಕು ಪೊನ್ನಾತಪುರದ ಹೋಬಳಿ ಚಿಕ್ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೈಕಿ ಹದಿನೆಂಟು
ವರಹದ ಗದ್ದೆ ಭೂಮಿ, ಹದಿನೆಂಟು ವರಹದ ಬೆದ್ದಲು ಭೂಮಿ ಉಭಯಂಕಂಠೀರಾಯ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಾಘೂ
ಲಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರವರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ
ಬೇಲೂರು ಸುಧರ್ಮ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಆತ್ಮೀಯಸಗೋತ್ರ, ಆತ್ಮರಾಯನಸೂತ್ರ, ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ
ಕೃಷ್ಣ ರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ
ನಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಪ್ತಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂ
ಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಲಾರ ಮಕರಮತ್ಸ್ಯಶರಧ ಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ಧಾರೆಯನ್ನೆರೆದು
ಕೊಟ್ಟೆವಾದಕಾರಣ ಈ ಬಗ್ಗೆ ಸದರೀ ಗ್ರಾಮದಲ್ಲಿ ನೀವು ವಜ್ರದಬಳಿ ಸದರೀಮೇರೆ ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯ ಮೂವ
ತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಿಂಗಡಿಸಿ ಚತುರ್ದಿಕ್ಕಿಗೂ ವಾಮನಮುದ್ರೆ ಶಿರಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ಸೀಮಾವಳಿಗಳ ಸೊಪ್ಪಿನತೋಟ ತಿಬ್ಬೆಹಳ್ಳಿ ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವೃಕ್ಷ ಮುಂತಾದ ಆ ಸಕಲಸ್ವಾಮ್ಯವನ್ನು
ನಿಮ್ಮ ಸ್ವಾಧೀನಮಾಡಿ ಈ ವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯ ನಿಮ್ಮಿಗೆ ಈ ಭೂಮಿಯನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪುತ್ರಪೌತ್ರ
ಪಾರಂಪರ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಅಮಾಲರಿಗೆ ಸನ್ನದು ಆಪ್ತನೊಡಿಸಿರುವುದರಿಂದ ಯಾ
ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
ಕೊಂಡು ಬರುತ್ತಾ ನಮ್ಮ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ನಿರಂತರದಲ್ಲೂ ಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಯಿರುವುದು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ಸೀಮಾವಳಿಗಳನ್ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾಣ ಅಕ್ಷೀಣಾಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪ ಭೋಗತೇಜಸ್ವ್ಯಾ ವ್ಯುಗಳೂ ನಿಮಗೆ
ಸಲ್ಲುವುದು ಯಿಲ್ಲದೆ ಮುಂದೆ ಯಾ ಭೂವಿಯು ನೀವು ಮಾಡುವ ಅಧಿಕೃತದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಪಯ್ಯ
ಗಳಿಗೂ ಯೋಗ್ಯವಾಗಿ ಸಲ್ಲುವುದೆಂದು ಆತ್ಮೀಯಸಗೋತ್ರ, ಆತ್ಮರಾಯನಸೂತ್ರ, ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ
ವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಲದೇ
ಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಪ್ತಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಲಾರ ಮಕರಮತ್ಸ್ಯಶರಧಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀ
ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು ವಾಘೂಲಗೋತ್ರ
ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣ ಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು ಸುಧರ್ಮ
ಕಂದಾಡೆ ವೇದಮೂರ್ತಿ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನವಹಿ ||

ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದೌರ್ಧರಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಘೇ ಧರ್ಮ
ಶ್ಚಜಾನಾತಿನರಸೃವೃತ್ತಂ || ೧ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಕಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಠ
ಲಂ ಭವೇತ್ || ೨ || ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ | ಅನ್ಯದತ್ತಾ ತು ಮಾತಾ ಸ್ವಾಧೃತ್ತಾಂ
ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ೩ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಕ್ಷಿವರ್ಷಸಸಕ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ
ಜಾಯತೇ ಕ್ಷಿಮಿಃ || ೪ || ಮದ್ಯಂತಜಾಪರಮಹೀಪತಿ ವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ತತಮುಚ್ಚಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ
ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ || ೫ || ಬ ತಾರೀಖು ೬ನೇ ಮಾಹೆ ಬುಲ್ಹೆ
ಸಹ ೧೦೩೦ನೆ ಇಸವಿ ಬತ್ತ ಅರಮನೆ ಸುಬ್ಬರಾಯ ಮುನವ್ವಿ ಹುಜೂರು ಪುರನೂರು ಸದರೀ ಅಪ್ಪಣ್ಣ ಕೊಡಿಸಿರುವ ಮೇರೆಗೆ
ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸರ್ವ
ಮಾನ್ಯವಾಗಿ ನಿರುಪಾಧಿಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡಿರುವುದು ರುಜು ಶ್ರೀಕೃಷ್ಣ.

ಅದೇ ಬೇಲೂರು ಕನಡಾ ವಿಷ್ಣು ಸಮುದ್ರದ ಕೆರೆಯ ತೊದಿನಬಳಿ ನೀರಿನಲ್ಲಿ. ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $4\frac{1}{2}' \times 2\frac{1}{2}'$

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಣರೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳ
- ² ಕಾಡು ಕೊಂಗುನಂಗಲ ಬನವಾಸೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ
- ³ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂಹದೇವರು ದೋರಸಮುದ್ರದನೆರೆ
- ⁴ ವೀಡಿನೊಳು ಸುಕಸಂಕತಾವಿನೋದದಿ ಪ್ರಿತ್ತಿರಾಜ್ಯಂಗಯಾತ್ರಮಿರೆ ಕಾಲ್ಪಿಟ್ಟ
- ⁵ ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಬೊಪ್ಪವೆ ದಣ್ಣಾಯಕಿಯಮು
- ⁶ ಗ ಅಂಕೆಯ ತಳೆಗನಾಡವನುಧಾರೆಯ ಕಾಳೆಗದೊಳು ಕಾದಿ ಪಲರ
- ⁷ ನಿಜುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ|| ಸೊ(ವನೆ)ಟ್ಟಿಯರುಬಮೆಯಸಾ
- ⁸ ಹಣ್ಣಹಡವ . . ಯನವಲ್ಲಭತಿಯಯಿ
- ⁹ ರು ವಿಕಾರಿ ಸಂವತ್ಸರದಲು ನಿ
- ¹⁰ ಲಿಸಿ
- ¹¹ ದರು

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಡಾ ಹೋಬಳಿ ಚಿನ್ನೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ $1'-6'' \times 0'-8''$

- | | | |
|--|--|---------------------------------|
| ¹ ಶ್ರೀರಾಮ ಚಿತ್ರಧಾನ ಸಂವತ್ಸರಮಾಗ | \| | ³ ಕ ತಿಂಮಣಿಗುಡನು ಮಡಿದ |
| ² ಶು ೧೦ ಲು ಉಧರೆನಾಡನಯ | \| | ⁴ ಧರ್ಮ ಶ್ರೀರಾಮ |

ಅದೇಹೋಬಳಿ ಶಂಬುಗನ ಹಳ್ಳಿಯ ಹಳೇ ಊರಬಾಗಿಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3×5

- ¹ ಶುಭಮಸ್ತು
- ² ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋ
- ³ ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯಾಯ ಶಾಲವಾ
- ⁴ ಹನಶಕ ವರುಷ ೧೫೮೧ನೆಯ ವಿಕಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫
- ⁵ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣಗಣ ಸಂಪನ್ನರಾ
- ⁶ ದ ವ್ಯಾಸರಾಯರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮೀನಾರಾಯಣಶೀರ್ಷ ಶ್ರೀಪಾದಂ
- ⁷ ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥಶೀರ್ಷ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ರಾಜಾ
- ⁸ ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯನ
- ⁹ ವರು ನವಲಿನಾಡ ರಾಜ್ಯದಲಿ ಪೃಥುವೀಸಾಮ್ರಾಜ್ಯಮನಾಳುತ್ರಮಿರೆ ಅತ್ತಿಗೋತದ ಆಪಸ್ತಂಬ
- ¹⁰ ಸೂತ್ರದ ಯಜುರ್ವೇದಾಧ್ಯಾಯಿಗಳಾದ ಅರವೀಟರಾಮರಾಜರಂಗಪ್ಪರಾಜರವರ ಪಾತ್ರರಾದ
- ¹¹ ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- ¹² ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರೈಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹಳ್ಳಿಸೀಮೆಯ ಸಂಬು
- ¹³ ಗನಹಳ್ಳಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೊಡಕ ದಾನಧಾರಾಪೂ
- ¹⁴ ವಕವಾಗಿ . . . ಪ್ರೀತ್ಯರ್ಥವಾಗಿ
- ¹⁵
- ¹⁶
- ¹⁷
- ¹⁸ . . . ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು . . .

(ಕೆಳಭಾಗ ಬಹಳ ಸವೆದುಹೋಗಿದೆ)

ಅದೇ ಬೇಲೂರು ಕನಡಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

- | | | |
|---|--|------------------------------------|
| ¹ ಶ್ರೀಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ಪ | \| | ⁴ ರಸಿಪ್ಪದೇವರಸರು ದೊ |
| ² ಪಚಕ್ರವರ್ತಿಪ್ರಿತ್ವಿಸ್ವ | \| | ⁵ ರಸಮುದ್ರದಲಿ ಪ್ರಿಥುವಿರಾ |
| ³ ನು ಹೊಯಿಸಳವರನ | \| | ⁶ ಜ್ಯಂಗೈಯೈಸಕವಷ ೧೨೦ |

- 7 ಏನೆಯ ವಿಷುನಂವತ್ಸರದ
- 8 ಅಪ್ಪಾಡಸುಧ ೧೦ ವ || ಮಾಲ್ಯ
- 9 ನಾಡುಮುವತಜಮೂಲಸಾನ
- 10 ಹಳೆಯಬೀದಿನ ಕಲೇದೇವರ
- 11 ಸ್ತಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
- 12 ಕಲಯ್ಯನು ಅಕರೇದೇವರಹ
- 13 ಳಿಸಿಗಲೂರನಿಧಾಯವ
- 14 ಅರಕಾರಕ್ಕಿಧರ್ಮಪಕಡಿಸಿ
- 15 ಕಾರು ಸೂಜಿಗೊಂಬಲ್ಲಿ ಆ

(ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)

- 16 ಕಲ್ಲಯನು ಕೆಲಸಮಾಡಿಕೊಂ
- 17 ಡು ದೇವರೋಕಪ್ರಾಪಿತನಾಗಿ ಧರ್ಮ
- 18 ವನು ಧರಿಸಿದನು ಅದಕೆ ನಟಕಂ
- 19 ಬಯ ಧರ್ಮಕ್ಕೆ ಆ ರಳಹಿದ
- 20 ರು ಗಂಗೆಯತಡಿಯ
- 21 ಲಕವಿರೆಯಕೊಂದರು
- 22 ಮಂಗಳಮಹಾಶ್ರೀ

12

ಅದೇ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಅರಳೇಮರದ ಬುಡದಲ್ಲಿ ವೀರರ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ನಾರಸಿಂಹ
- 2 ದೇವರು.....ಅವರ ಕಾರ್ಯ
- 3 ಕೆ ಕರ್ತರಾದ.....ನವರು
- 4 ಮಾಲ್ಯನಾಡ ಸುಗ್ಗಲೂರ ತಮ್ಮಗ
- 5 ಉಡ
- 6 ರ.....ಕಟೆ ನಮ್ಮ
- 7 ಎರಡು ವಾ.....
- 8 ೪ ದೊಳು ನಾಲು ನಿನಗ

- 9ಬಂಟುಗವಳಿ.....
- 10 ಗಿ ಕೊಟ್ಟಿವಾಗಿ ಆ.....
- 11 ಧರ್ಮವನು.....ಕೊಟ್ಟ ಮಾನ್ಯ
- 12 ನಿನಗೆ ಯಾ.....ರಾದರು
- 13ರಾಮನ ಮಗ ತಂಮಗಲೂಡ
- 14 ಗೆ ನೆತ್ತರಕೊಡಗಿಯಾಗಿ ಕೊ
- 15 ಟ್ಲ ಮಾನ್ಯದ ಹೊಲ

13

ಅದೇ ಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5½'×2½'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡರೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ
- 2 ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಬನವಾಸೆ ಹಾ
- 3 ಮಂಗಳ್ಳುಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯ ಸೂ
- 4 ರ ಸನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ
- 5 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳದೇವರು
- 6 ಸಕವರುಷ ಗಂರನೆಯ ಕೀಲಕಸಂವತ್ಸರದ
- 7 ವೈಶಾಕ ಸುಧ ೧೦ ಮಂಗಳವಾರದಂದು ಅಗ್ಗಡಲ ಆಯ
- 8 ರವಳೆಯ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ ಬಮಗವುಂಡನುಂ
- 9 ಬಿಡಿಗನುಂ ಅಮ್ಮನುಂ ಅಗ್ಗಡಲವರೊಡನೆ ಕಾದಿ
- 10 ಯೋಧರ ಕಾಳಯ ಗುಡಗವುಂಡನೊಳಗಾದವರು
- 11 ಕಾದಿಸತ್ತು ಸುರರೋಕಪ್ರಾಪ್ತರಾದವರು ಮ
- 12 ದರುವಳಯ.....

ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.

14

ದೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲುಗ್ರಾಮದ ಊರ ಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5×4.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
- 2 ಬಿಸಗೆಯ ಅರನೆಯ ಅಂಗಿರಸಂವ
- 3 ತ್ವರ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಟ್ಟಿಯಗವುಂಡ ಸಿ
- 4 ರೆಯಸಸಿಯರ ಅಳುತ್ತಮಿದ್ವಲ್ಲ ಇ
- 5 ಬಿಜಗವುಂಡ
- 6 ತುರುಗಾಳಗಡಿಕಾದಿಸತ್ತಂ
- 7-8 ಅಕ್ಷರ (ನಮದುಹೋಗಿದೆ)
- 9 ನಾಟಿಯಬೂತಯನುಚಿತರಯನು ಪರೋಕ್ಷವಿನಯಮುಂ
- 10 ಗೆದುಕಲ್ಪನಿಸಿದ || ನಿನ್ನ ಗವುಂಡಗಾವುಂಡಿ ಆಚಂಣ ಅಚರಿಯ
- 11 ಚಿನುಬೊಮ್ಮೆಯಗ್ಗೇದ

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½×3

ಮೇಲುಭಾಗ ಸಮುದುಹೋಗಿದೆ

- 9ಕಂಬುಕಂಧರೆ ಕೆಳೆಯಬ್ಬರಿಸಿ.....ವೀರಗಂಗಪೊಯಸಳಗಂ
- 10 ಪೆಂಪನವದ್ದು.....ವಿನಯಾರ್ಕಪೊ
- 11 ಯಿಸಳನಪಂ.....ಮಾಡಿ ಶ್ರೀವರ್ಧಮಾನಸ್ವಾಮಿ
- 12 ಗಳಧರ್ಮತೀರ್ಥಂ ಪ್ರವರ್ತಿಸುವಲ ಗೌತಮಸ್ವಾಮಿಗಳಂ ಧದ್ರಬಾಹುಸ್ವಾಮಿಗಳ ಬಳಿ
- 13 ಪುಟ್ಟದಂತಧಟ್ಟಾರಕರಿ.....ಮೇಘಚಂದ್ರ
- 14ಶ್ರೀಮೂಲಸಂಪ
- 15 ದ ಬೆಳವೆಯ ಅಧಯಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ವಿನಯಾದಿತ್ಯ ಹೊಯಸಳದೇವರು ಶಕ ವರ್ಷ ೯೦೩ ಶುಭ ಕೃತ್ ಸಂವತ್ಸರದ
- 16 ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾರ್ಥದೊಮ್ಮೆ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ಅದರ್ಕ್ಕೆತೆಜೆಹ
- 17 ಐವಯ್ವು ಹಣವಾರ ಧತ್ತದಿದೇವರಚರೂಪಿಗೆ ಇಪ್ಪತ್ತಯರಡುಸುಗೆಯ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
- 18 ಬಿಟ್ಟದತ್ತಿ ತೊಳಲಹಳ್ಳಿಯ ಮುದ್ದಗೌಡನು ತಿಪ್ಪಗೌಡನು ಉರತೆಂಕಲುಯಿರ ಭುಗಾನ್ಯಹೊರ
- 19 ಗೆರಿಯ ಮೂಡಣಧೂಮಿ ಬಿಗ್ಗಡ್ಡೆಯಧೂಮಿಯ ಅಧಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂ
- 20 ವರ್ಷಮಾಡಿಬಿಟ್ಟರು ಈ ಧರ್ಮವನಾವನೊಬ್ಬನ

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×2—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾ

(ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

- 2 ಕಮಾಡಿ ಬಿಟ್ಟಂದು.....
- 3 ನಡನುವಿರಿ.....
- 4-7
- 8 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಲಬಸದಿಗೆನಾಡು.....
- 9
- 10ಹಿರಿಯ ಮುದ್ದಗವುಂಡಗವುಂಡಬಳಗ
- 11 ವುಂಡವುಳುವನಡವುಂಡಲೂರಯ್ಯರೊಕ್ಕಲ
- 12ಉತ್ತರಾಣಸಂಕ್ರಾಂತಿಯಂದು ನವಿಲು
- 13 ರಂನೇಮಿಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಆ
- 14 ನವಿಲೂರೊಳಗೆ ಅವನಾಗಿ ಬದುಕುವವನು.....ಹಣ
- 15 ವೆಂದು ಹಿಡಿಸಿದವ.....ಹಂನೊಂದು
- 16 ತರೆಯಂನರಕದಲಳವರು | ಗಂಗೇಯತಡಿಯಲ ಕವಿರ
- 17 ಯಂ ಬ್ರಾಹ್ಮಣರಂ ನೊಯ್ದದಳಳಮನೆಯ್ದವರು
- 18 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸುಂಧರಾಶ
- 19 ವೈರ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಬಾಯತೇಕ್ರಿಮಿ

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಮಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½'×2'

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಕ ವರ್ಷ ೧೧೪೦ನೆಯ ಈ
- 2 ಶ್ವರಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೩ ಅದಂದು
- 3 ಬಲ್ಲಯನಮಗ ದೊರೆಯನದೀರಗಲ್ಲ ದೊಮೆಯನ
- 4 ಹಣೆಯಮರವೂರ.....ಡ್ವಿದ ಪ್ರತಿಷ್ಠೆ ಮಂಗಳಮ
- 5 ಹಾ ಶ್ರೀ ಶ್ರೀ

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು

18

ಶ್ರವಣದೊಳದ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿ ಯಣ್ಣವಗಾಡನ ಮಗ ಹುಳಿಯಣ್ಣನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ¹ ಶ್ರೀ ಶಕವರ್ಷ ೧೫೯೬ ವ್ಯಮಾದೀಚ ಸಂ
- ² ವತ್ಸರದ ಮೈಶಾಖ ಬಹುಳ ೧೧ ಯಲ್ಲಿ ನ
- ³ ಮುದ್ರಾಧೀಶ್ವರ ಸ್ವಾಮಿಯವರ ನಿತ್ಯನ
- ⁴ ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸವ ಕೊಳತೋ

- ⁵ ಟಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಸಾಮಿ
- ⁶ ಶೆಟ್ಟಿಯರ ಮಗ ಚನ್ನಣ್ಣನು ಬಿಟ್ಟ
- ⁷ ನೆಯನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
- ⁸ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

19

ಅದೇ ಹೋಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾಧ್ಯಾಧಾಪೋಪರಾಂಧನಂ |
- ² ಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ವಶಾ
- ³ ಸನಂಜಿನಶಾಸನಂ ||
- ⁴ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಗಂಡಭೇರುಂಡ ಮಲಪರೋಳ
- ⁵ ಗಂಡ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಸಳವೀ
- ⁶ ರ ಬರಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಪ್ರಿ [ಧ್ವಿ] ರಾಜ್ಯಗೆಯ್ದು
- ⁷ ತಮಿರೆ || ತತು ಶ್ರೀಪಾದಸೇವಕರು ಕಟ್ಟುಹಿನ ಪ್ರಿತ್ತಿಯಅಧಿಷ್ಠಾ
- ⁸ ಯಕರು ಮಹಾಪಸಾಯತರು ಪರಮವಿಶ್ವಾಸಿಗಳಸಾಮಿಸಂ
- ⁹ ತೋಷಕರುಂ ಸೇಪುಣಕಟಕಸುಖಿಕಾರರುಂ ಸರಣಾಗತವಜ್ರಪಂಜರ
- ¹⁰ ರುಮಪ್ಪ ದೇಹೂರ ಮೊಶದ ಸುಗ್ಗಿಯನಹಳ್ಳಿಯ ಅರಕೆಹುಯಬೋ
- ¹¹ ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾದೆಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
- ¹² ಬಾಳಿಹಳ್ಳಿಯ ಬೊಕಯನಾಯಕ ಬೆಳ್ಳೂರ ಮಾಚಯನಾಯಕ ಮೊಂ
- ¹³ ಗಳಾಚಾರ್ಯ ಕನವೆಯನಾಯಕ ಚಲುವನ ಮಾಚಯನಾಯ
- ¹⁴ ಕ ಅರಸಯನಾಯಕ ಬರಜಿಯನ ಮಾಚಯನಾಯಕ ಮಸಣಿಯ
- ¹⁵ ನಾಯಕ ಕೊರೆಯಾದಿನಾಯಕ ಬಚನ ಮಾರಯನಾಯಕ ಕೊರೆಯತ
- ¹⁶ ನ ಮಾಚಯನಾಯಕ ಬರಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
- ¹⁷ ಕನ ಬಚೆಯನಾಯಕ ಬೊಂಮೆರಕಯದಾಳದ ಬಂಯಕಕನವಿಯ
- ¹⁸ ನಾಯಕ ಹೆಗ್ಗಡನಾಯಕ ಮೈಲೆಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
- ¹⁹ ಯಕ ಕಾಚೆಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
- ²⁰ ಸಾಪುಕನಾಯಕ ಚಿಕಯನಾಯಕ ಮಾದಿಯನಾಯಕ ಬಡಚರಬಿಟ್ಟ
- ²¹ ಯನಾಯಕ ವಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹೆ
- ²² ಮಾದಿನಾಯಕ ಹರಿಯಣನಾಯಕ ಪೂಮಯನಾಯ
- ²³ ಕ ಜವನೆಯನಾಯಕ ಮೈಲಯನಾಯ ಕ ಮೈಜಯಣನಾಯಕ ಮಾ
- ²⁴ ಕೆಯನಾಯ (ಕ) ಬವೆಯನಾಯವೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
- ²⁵ ಮಾರತಮನಾಯಕ ಮರೈಯನಾಯಕ ಹರಿಯಪೂರಮಾಚಗೌಡ ಸಿಂ
- ²⁶ ಗಗೌಡ ಸೋಮಗೌಡ ಬದಿಯಗೌಡನಮಾದಿಗೌಡ ಉತ್ತಗೌಡ ಬಯಚಿಗೌಡ
- ²⁷ ಮಾರಗೌಡ ಮಾದಿಗೌಡ ಅಬಿಗೌಡ ಹಲುವಾದಿಗಟ್ಟದ ಕುದರೆಯಕೆಂ
- ²⁸ ಚಗೌಡ ಸಕರಂನಾಯಕರನಾಯಕ ಮಲ್ಲಗೌಡ ಕೇಸಿಯಹಳ್ಳಿಯಬಾ
- ²⁹ ಹುಬಲಸೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಬಿಜೆಸೆಟ್ಟಿ ಅವರ ಪುತ್ರರು ಬಲ್ಲಗೌಡ ಬ
- ³⁰ ಸವಗೌಡ ಮಾಚಯ ಧರತಯ ಮಾದಯ ಅಳಿಯ ಮಾಚಯ ಉತ್ತ
- ³¹ ಗೌಡನ ಮಾರಯಪಾಪಯ ಚಿಕ್ಕತಮ್ಮ ಬಿರಿಸೆಟ್ಟಿಯಮಗಅಲಗೌ
- ³² ಡ ಚಿಕಗೌಡ ಸೋಮಗೌಡ ಚಿಣ್ಣಯಗೌಡ ಮಾರಗೌಡ ಕನವಗೌಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
- ³³ ಡಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕ್ಕೀರ್ತಿಸಿದ್ದಾನ್ತದೇವರಶಿಷ್ಯರು ನೇಮಿ
- ³⁴ ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಚಂದ್ರದೇವರು ನಯಕ್ಕೀರ್ತಿದೇವರ ಗುಡು
- ³⁵ ಗಳು ಬಾಹುಬಲಸೆಟ್ಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕೊಟಿನಾಲಯ
- ³⁶ ದ ಪದ್ಮಪ್ರಭದೇವರ ಅಪ್ಪವಿಧಾರ್ಥನೆಗೆ ಪೂರಮುಂದೆ ಅರಿಯಮಾರೆ
- ³⁷ ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಪಿ ಅ ಕೀಳೇರಿಯ ಗದ್ದೆ ಅಮೂಡಲು ಸುತ್ತಲು ನಟ್ಟ

- 38 ಬೆದ್ದಲೆಯಾ ಹಿರಿಯ ಕೆಹೆಯ ಮೊದಲರಿ
 39 ಗದೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯ . . .
 40 ಬೊಮ್ಮಯನಾತವೆಯಸಾ . . . ಸೇನಬೋವ ಸಾಮಂತ . . .
 41 ಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ
 42

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

20

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ
ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x4'

- ¹ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರಯವೇ | ತ್ರೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ಥಂಬ [ಧಾಯ] ಪಂ [ಶಂ] ಭವೇ ¹ ಶ್ರೀಮನುಮಹಾಮಂ
- ³ ಡರೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುರಾಂಬರದ್ವಿಮಣಿ ಸಮ್ಯ
- ⁴ ಕುತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೋಳುಗಂಡಕದನಪ್ರಚಂಡಯಸಾ
- ⁵ ಯಸುಲಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಂಕಮಲ್ಲ
- ⁶ ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ ವೀರನಾರಸಿಂಗದೇವನ ರಾಜ್ಯ
- ⁷ ತಿರುವಂಣಾಮಲೆ . . . ಲರಾಜ್ಯಂಗಿಯುತ್ತ
- ⁸ ಪೂ
- ⁹ ಯ ಮೂಗ ಡೆಯ ಗಡೆಯಲ ಬಿಕನಹಳಿಯ ಬಸವನಮಗ ತೊ
- ¹⁰ ಳುವನಾಗಯಕಡಿಕಲಗೆದ ಯ ಕಲ್ಲಮಡಿದ ಬಸವನಳಿಯ
- ¹¹ ನಾಗೋಜನಮಗ ವೀರೋಜ

21

ಅದೇ ದೇವಾಲಯದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x3'

- | | |
|---|--|
| ¹ . . ಗೊಂಡ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವನು . . ರಾಜ್ಯಂಸ್ಥಸ್ತಿ | ಹಳೆಯಊರಲ |
| ² ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಆಶಾಢಪದ | ⁴ ಗೆ . . . ಗೊಂಡು
(ಬಾಕಿ ಸಮೆದುಹೋಗಿದೆ.) |

22

ಅದೇ ಕನಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರೆಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ
ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 2'-6"

- | | |
|------------------------------------|--|
| ¹ ವೀರಭಯರ | ⁶ ತಪ್ಪಿದಲ್ಲಿ ತಿಕದೊಳಗೆ |
| ² ತೆಂಗಡೆಯ ಸ | ⁷ ಅಳಿಹಿದಾತನ ಅಮ್ಮ |
| ³ ವರಮಾನ್ಯವ ರಾಮ | ⁸ ನ ಬರು ಹೊಲೆಯರು |
| ⁴ ಲಂಗಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ | ⁹ ಕೈಕೊಂಬರು ಆತನ ತಿಕದೊಳಗೆ |
| ⁵ ಯದಕೆ ಅವನೊ | ¹⁰ ಮಾದಿಗ ಹುಟ |

23

ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿ ನಟ್ಟಿರುವ
I ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'-0"x3'-6"

- ¹ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ ||
ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
- ² ಮಣ್ಣುಳ್ಳೇಶ್ವರಂ ಶ್ರೀ ಮದ್ವೀರಬರಾ [೪] ದೇವರು ದೋರಸಮುದ್ರದ್ವನೆಲೆವೀಡಿ ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ

- ³ ರಾಜ್ಯಂ ಗೇಯುತ್ವಮಿರೆ ಕೀಲಕಸಂವತ್ಸರ ಪಾಲ್ಗುಣ ಸುದ್ದ ದಶಮಿ ಅದಿವಾರದಂದು ಬೆಳತೂರಗುಂ
- ⁴ ಡಿ ತಡಿಗ ಕೊಂಬೇಳುಮುರೆಯಿಸುವದೊ ? ಸನಿಸಿಬೈದಲ್ಲಗೆ ಅರಸಿನಗುಪ್ಪೆಯ ಗೊಡ್ಡೆಯನ
- ⁵ ಮಾಚಗೊಂಡ ಕಾದಿ ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದಲಗೆ ಬರಾಳದೇವನುಂ ಕೂಸ ಎಜಯಂಜನುಂ ಇಂಗುಳದ ಅಶ್ಲೇಷ ಮಹಾಜನಂಗಳುಂ
- ⁶ ತಳಗೆ ನಾಡ ಸಾಯರಥೂಮಿಯುಂ ಹೆಜವೊರ ಮೂವತ್ತುಂ ಒಂಥತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳೆಯ ಕೆಯ್ಯಂ ಬಿಟ್ಟರು
- ⁷ ಮಾಚಗೊಂಡಗೆ ಹಾಗನುಳ್ಳ ಬಂಮಗೊಂಡಗೆ ಬೇಳ ಅನ್ನುಹಾಗದೇಳೆಯುಂ ವೀರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಧೂಮಿಸಲ್ಲದೆಂ
- ⁸ ದೋದಿವರವೋರೆ ಅವರಿವರ ಹಗೆಯನಕಿಸುವು ?

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ಅದೇಸ್ಥಳದ II ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x3½'

- ¹ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- ² ಸ್ತಂಧಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
- ³ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಹಲಸಿಗೆ ಹಾನುಂಗಲು ಉ
- ⁴ ಟ್ಟಂಗಿಗೊಂಡ ಗಂಡ ವೀರಭುಜಬಲಗಣ್ಣ ನ ಸಹಾಯಸೂರ ಶನಿವಾರಸಿದ್ದಿಗಿಂದು
- ⁵ ಗ್ರಾಮಲ್ಲ ಚಲದಂಕರಾಮನಿಸ್ವಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬರಾಳುದೇವರು ಪ್ರಿಥ್ವಿರಾ
- ⁶ ಜ್ಯಂಗೇಯುತ್ವಮಿರೆ ಹಾಲವರೆಯ ಅರಸಿನಗುಪ್ಪೆಯುಲುಬಯಚಯಗೌಡನಮಗಮಾ
- ⁷ ರೆಯಗಂಗವೆಗ್ಗ ಡೆವೂರನಿಜು ಹಂಡಿರುಡವುರ್ತು ವಲ್ಲಹಲಬರಂ ಕೊಂಡು
- ⁸ ನೇರಿ ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದಂ

25

ಅದೇಸ್ಥಳದ III ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x2'

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಳೇಸ್ವರ ತ್ರಿಭುವನ | ⁵ ರಿಸಿನಗುಪ್ಪೆಯ ಹೆಮಾಡಿಗವು (ಡ) ನಮಗಳು ಮಾ |
| ² ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಭುಜಬಲ ವೀರಗಂಗವೊ | ⁶ ಳಗಾಡಿ ರಾಜಗವುಡನ ಮದವಳಿಗೆ ಸುರರೋಕ |
| ³ ಯುಣದೇವಗಂಗವಾಡಿ ಕೊಂಡತ್ತಾಜುಸಾಸರಮು | ⁷ ಪ್ರಪುತೆಯಾದಳು \|\| |
| ⁴ ಮಂಸುಕನಂಕತಾವಿನೋದದಿ ರಾಜ್ಯಂಗೇಯುತ್ವಮಿರೆಯ | |

ಎಡಭಾಗದಲ್ಲ

- | | | |
|--------------------|---------------------|----------------------|
| ⁸ ಹೆಮಡಿ | ¹¹ ವುಡಗೆ | ¹⁴ ಯಾಕವೆ |
| ⁹ ಗವುಡ | ¹² ಯಾಕಡು | ¹⁵ ಯಡಯ ? |
| ¹⁰ ರಾಜಗ | ¹³ ಯಾವಂ | ¹⁶ ಕೊಟಗುಂ |

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ಅದೇ ಗ್ರಾಮದ ಅಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'-6" x 1'-8"

- | | |
|---|---|
| ¹ ಶುಭಮಸ್ತು | ⁷ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ೧೦ ಲು |
| ² ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂ | ⁸ ಶ್ರೀ ಮತುಸಂತೆಬೆನ್ನೂರ ಸೀತಾ |
| ³ ದ್ರಚಾಮರಚಾರವೇ \| ತ್ರೈಲೋಕ್ಯನ | ⁹ ರಾಮಪ್ರನಾಯಕರು ಬೆಂಡುಗನೀಮೆ |
| ⁴ ಗರಾರಂಭಮೂಲಸ್ತಂಧಾಯಶಂಭವೇ | ¹⁰ ಅರಸಿನಗುಪ್ಪೆ ದೊಡ್ಡಯಗೌಡಗೆ ಕೊಟ್ಟ |
| ⁵ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾ | ¹¹ ಗದ್ದೆ ಬರ್ತೆನಗದ್ದೆ ಬರ್ತೆ ಅನ್ನು ಗದಬಿ ೩೪ ಉ |
| ⁶ ಹನಶಬವರುಶ ೧೬೬೫ನೆಯ ಸಲುವ | ¹² ಧಯಂ ಗದ್ದೆ ೩೫ ದೇವರ್ಗಂ ಸ್ಥಾನಕೊಟ್ಟೆವು |

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ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮರಡಿಯ ಕೆಳಗೆ ಪಾಳುಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

- | | |
|--|--|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ | ⁴ ಗಾವುಂಡನಮಗ ದೋಕಿಯಣ್ಣನು ತುಣು |
| ² ೧೩೧೦ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ | ⁵ ವದೇಡರು ಹಿಡಿದಹುಯ್ಯಲಲ ಹರಿದು |
| ³ ಪಣ ಶು ೧೧ ಸೋ ದಂದು ಅಯಿಗೂರ | ⁶ ಕಾದಿ ಸುರ ರೋಕಪ್ರಾಪ್ತನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಚಕ್ರಮಗಳೂರು ಕನದಾ ಹೋಬಳಿ ದಂಟರಮಕ್ಕೆ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ತುತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯ ಪ್ರಿಥಿವೀರವಲ್ಲದೆ ಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಯದುಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಲಪರೋಕ್ಷಂಡ
- 3ಬರಾಳದೇವರಸರು ದೋರಸಮುದ್ರದಲು ಸುಖಸಂ
- 4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಬಂ
- 5 ಅಮಕ್ಕೆಯತುಕುವಕುಯಲ ಲು.....ಜುದು ನೇಮೋಜಂ ಸು
- 6 ರೋಕಪ್ರಾಪಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾಮೋಜಕಲ್ಲನಿಲಿ
- 7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅಂಬಳಿ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ನೈರುತ್ಯದಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬಂಡೆಯಮೇಲೆ

- 1 ಮಾದಿಗವುಂಡ
- 2 ಚಲದಂಕರಾವ ಕರಿಯಮಾದಿವೋಜ ಚಂಡೋಜಂ ಬರೆದಂ
- 3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯಮೇಲೆ

- 1 ಮದಿವೋಜನಮಗನು
- 2 ಮಸಣಯಗವ
- 3 ಚರಿಸ ೧ ಬಿಟಗದ್ದೆ

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ಅದೇಹೋಬಳಿ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೂಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಕೇಶವಶೆಟ್ಟಿಯರು ಚನ್ನಿಗರಯನ
ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ನಿಲಿಸ್ತನು ಸುಖಮಸ್ತು

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ಅದೇ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಣ್ಣೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|---------------------------------------|---------------------------------------|
| 1 ಸ್ತುತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರ | 5 ಕೊಂಡುಹೋಪ್ಪಲ್ಲ ಬೋವಗವುಡನ ಮ |
| 2 ಬರಾಳದೇವರು ಪ್ರಿಥಿವೀರಾಜ್ಯಗೈಯುತ್ತಲು | 6 ಗ ಕೂಡಗವುಂಡ ಕಳ್ಳರನಿಜುದು ದೇವ |
| 3 ವಿರೋಧಿಕ್ರತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೩ ಬು | 7 ರೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗವುಂ |
| 4 ಧವಾರದಂದು ಪೂರತುಕುವ ಕಳ್ಳರು | 8 ಡ ನಿಲಿಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ವಸ್ತಾರೆ ಹೋಬಳಿ ಗೌತಮೇಶ್ವರ ಗ್ರಾಮದ ಗೌತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ತುತಿ ಶಕವರ್ಷ ೯೫೬ ನೆಯ ಕ್ರೋಧಿ ಸಂವತ್ಸರಂ ಪಲ್ಲಣದ ಸುದ್ದ ಪಂಚಮಿ ಸೋಮವಾರದಂದು
- 2 ಶ್ರೀ ಮನ್ಮಾರಸಿಂಹಸೇನವಾರಂ ಕೂರಿದವಳ್ಳಿಯ ಪತ್ತುಮಣ್ಣ ಇಟ್ಟಗದ್ದೆಯ ಒತ್ತರಾದ ಧೂ
- 3 ಮಿಯಂ ಕೈಕೇಸ್ವರದ ಸ್ವಯಂಧೂ ದೇವಗೈ ಎರಡುವಡದ ಬಳನಟ್ಟು 1 ಮುನ್ನ ವಾಮನಯ್ಯ
ಧೂಮಿ ಎರಡು ವಡವಾ ಗಂಡರೋಳಿಂಡ ಸೇನವಾರ ಬಳನಿಳಿಹಿಟ್ಟು

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ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿರುವ ಭೈರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ವಿರೋಧಿ ಸವತ್ಸರ ಪ್ಲೇಷ್ಠ ಸುಧ ೫ ಆರವಂದುಗೌತ
- 2 ಯಗಳು ಭೈರವದೇವರ ಪ್ರತಿಷ್ಠೆಯ.....
- 3

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ಅದೇ ದೇವಸ್ಥಾನದ ಪುಷ್ಕರಿಣಿಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

- 1 ಜಂಬೂದ್ವೀಪದೊಳದು ತಾಂಗಂ(ಭೀ)ರತೆ ವರಸುನೆಗಲ್ದ ಕೈಕೇಸ್ವರದೊಳು ಸಂಧು ನೆಲಸಿರ್ಪನದಣುಂ ದಿಂಬಾಗಿರೆ
ಕೂಪ್ಪಿವಳ್ಳಿಯೆಂಬುದುಗ್ರಾಮ 1 ಶಿವುಳ

- ² ಯದಿನ್ದಪೋಷಮುಟ್ಟವೇಗದಿ ಪೋಗಿ ವಾಮನಯ್ಯನ ಕೆಯ್ಯಂ ಕ್ರಮದಿನ್ದಮೇವವ್ಯವಧನ ನವಯವದಿಂ ನೋಡಿಕಂಡು ಕಡುಮೂರ್ಖತೆಯೆಂಬೆಹು
- ³ ಕೋಲಕಳೆದುಕೊಳ್ಳುತ ಬಹಿಸಿಡಿರೆಹಿಪಂತೆ ಬನ್ನು ವಾಮನಧಟ್ಟಂ || ಕಟುನಿನ್ದಮೆಯ್ಯ ಪೋಯ್ಯಲುಕಟಕಣ್ಣನರಣ್ಣಯೆಂದು ಬಿದ್ದು ದು ವಿಷಧಂ ||
- ⁴ ಅತ್ತಲು ವಿಷಧನಪ್ರಾಣಂ ಮತ್ತೆನಿಸದೆ ಪೋದುಡವರವಾಸವನ್ನೈದಲು | ಇತ್ತಲು ದೇಹಂದಿದ್ದೆ ಎತ್ತಿನಮಣ್ಣೆಂಬುದಾ ದುಂದಿಂದಿತ್ತಲು ||
- ⁵ ಪರುಕಿಸದಾಪಾರ್ಶ್ವನಡೆದು ಪರಮಾರ್ತಂ ಕೊಂದಳಿನ್ದಮುಂಗುಕೆಯ ತಾನೆರಡಿಲ್ಲದೆಂಬ ನಾಳು ಡಿಪೋರೆದು ದಿದರ್ಶಮೆನ್ನ ನ್ನುವಾಮನಧಟ್ಟ | ಊರಮಹಾಜ
- ⁶ ನಮೆಲ್ಲಮನೋರಂತಿರೆನಿರಹಿತನ್ನುವಾಮನಧಟ್ಟಂ || ಪಾರದೇಶ್ಯಯಂಧುವೇವರ್ಗ ಧಾರಾಪೂರ್ವದಿನೆರಡುವಡ್ಡದಕೆಯ್ಯ ||

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ಆಣೂರು ಹೋಬಳಿ ಆಣೂರು ಗ್ರಾಮದ ಸುಗ್ಗಿ ಮಂಟಪದ ಮುಂದಿರುವ
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4" x 3"

- ¹ ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈತ್ತಿರೋಕ್ಕನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ
- ² ಸ್ವಸ್ತಿನಮಸ್ತಥುವನಾಶ್ರಯಂ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮ ಮ
- ³ ಹೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ
- ⁴ ಕುಳಾಂಬರ ದ್ವಿಮಣಿ ನಮ್ಯಕ್ತಚೂಡಾಮಣಿ ಮರೆರಾಜಮಲಪರೊಳುಗಂಡ ಕದ
- ⁵ ನ ಪ್ರಚಂಡನಸಹಾಯಸೂರ ಸನಿಪಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಚೋಳ
- ⁶ ರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ ಮಗ (ರ) ರಾಜ್ಯನಿರ್ಮೂಳತುಪಾರಪಾಂಡ್ಯರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕ
- ⁷ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಸನ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರು ದೊರನಮುದ್ದದಲು ನೆಲವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರ
- ⁸ ಲು ಆಳುವಳೆಯು ದೈತೆಯನು ವಸುಧಾರೆಯವರು ಮಹಿವಳಿಗೆ ಬಂದಲ್ಲ ಮಾಂಜಿಬಂದುವೈರ
- ⁹ ಸಿಚ್ಚಿರಳೆಯ ರಾಮಯ್ಯನಸಾವೇಪ್ಪಿಕಿಂಹಿಕ್ಕಿ ಕೊಂಡುಕಾದಿದಲಯಾಪೂರಂಮುಜುವಂಧುಶಕವ
- ¹⁰ ರುಶದ ೧೨೧೧ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಆಶಾಡನು ೧೫ ಮಂಗಳವಾ(ರ)ದಂದು ಯಾಣೂರಹ
- ¹¹ ಲಿ ರಾಜನ ಪುರುಷನತಮ ಬಂನನುಹೊಕಾಡಿಬಿದಲಯಾಣೂರಾ ವಿರಂಹೆಟಿಡಿಬಾಡೆ
- ¹² ಹಳೆಯನು ನರ್ವಮಾನ್ಯಮಾಡಿ . . . ವರ್ಷದುವೊಂದ . . .
- ¹³ ಆ

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
- ² ಕೊಂಗುನಂಗಲಿಬನವಾಸೆಹಾಮಂಗಲುಗೊಣ್ಣು ಭುಜಬಳವೀರ ಹೊ
- ³ ಯ್ಯಳ ಬರಾಳುದೇವರು ಶ್ರೀದೋರನಮುದ್ದದಲು ಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯ
- ⁴ ಗೆಯ್ಯುತ್ತಿರಲು ತಳೆಗೆನಾಡು ಸಾಯಿರಥೂಮಿಗೆಯಂಕಲಮಂದೆ ಆ
- ⁵ ಣೂರು ಹೊಲಸವಂ ಭಗುತಿಯ ಬಸವಯ ಮಾಚಗವುಡು
- ⁶ ಬವರದಲು: ಕಾದಿಬಿದ್ದರೆ ಆಣೂರಲೊನ್ನುಗದ್ದೆಯ ಇಕ್ಕಿದ
- ⁷ ರು ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಸುದ ೧೧
- ⁸ ವಡವಾರ ಆತನ ಮಕ್ಕಳು ಚಟ್ಟಿಯನುಂ ಹಿರಿಯ
- ⁹ ಬವರಬಮುನುಂ ಪ್ರತಿವಾಳಿಸಿ
- ¹⁰ ದರು
- ¹¹ ಆಣೂರ ಧರ್ಮಾಚಾರಿ

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ಅದೇ ವಸ್ತಾರೆಹೋಬಳಿ ಕೋಟೆಪೂರು ದಾಖಲೆ ಹುಣುಸೆಮಕ್ಕಿಯ ಊರುಬಾಗಿಲು ಮಂನೀರ
ಕಟ್ಟೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣು ಭುಜಬಳವೀರ ಗಂಗ
- ² ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಜುಸಾಸಿರಮುಮನಳುತ್ತಮ್ ಪ್ರಿತಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ
- ³ ಸ್ವಸ್ತಿಶಕ ವರಿಷ್ಠ ೧೦೫೮ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಮೈಶಾಖಮಾಸದ ಸುದ್ಧ ಪಂ
- ⁴ ಚಮಿ ಬುಧವಾರದಂದು ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಬಯಲನಾಡನಮೇಲೆತ್ತಿ ಹನ್ನೆರಡುಬೀಡ ಕಡಿಸಿ
- ⁵ ಚಂದ್ರಪ್ರಭ
- ⁶ ಮ್ಮಂ ಸುಪುತ್ರಂ ಕುಲದೀಪಕ (ನೆನಿಸಿ)
- ⁷ ಹುಣುಸೆಮಕ್ಕಿಯ ಸತ್ತಿವೆರ್ಗಡೆ ಮನೆಗೆ

- ⁸ ಮಂತ್ರಿ ಮೊನೆಗೆ ಬಂಟನೆನಿಸಿ | ಅನ್ಯಾಪ್ತ
⁹ ನ ಪ್ರಸ್ತಾವದಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಹುದು ಬಿ
¹⁰ ಒಬ್ಬ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಖಾಂಡ್ಯದ ಹೋಬಳಿ ಖಾಂಡ್ಯದ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ನಟ್ಟ ಹಿಂದೆ ಮುದ್ರಣವಾದ ಚಿಕ್ಕಮಗ
 ಳೂರು ತಾಲ್ಲೂಕು 77ನೆಯ ಶಾಸನದ ಕಲ್ಲಿನ ಬಲಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀ ಪ್ಲವಂಗ ಸಂ	13 ವ ದಾನ ಯೋದಾನ	27 ನುವನೀಧರ್ಮಕ್ಕೆ ಮೊ
2 ವತ್ಸರದ ಉತ್ತರಾ	14 ವ ನಳದವನು ಶ್ರೀ ತುಂ	28 ತಾಗಿನಡನುವರು
3 ಯಣ ಸಂಕ್ರಮ	15 ಗ ಧದ್ರಾದೇವಿಯ ತ	29 ದೇಧರ್ಮವ ನರ
4 ಣದಂದು ಲಕ್ಷ್ಯಯ್ಯ	16 ಡಿಯಲು ಕವಿರೆಯ	30 ಕ್ಷವಾಗಿ ನಡೆಸದೆ ಕಡಿಸಿದ
5 ನಳಿಯ ದೇವಣನು	17 ಕೊಂದ ಪಾಪ ಮಂಗಳ	31 ರೀ ಸ್ಥಳದಲುನಾವಿರ ಕವಿ
6 ಹಿರಿಯತುಂಬು	18 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	32 ಯವಂ ವೇದಾ (ಪಾರಗ)
7 ಳೆಯ ಶ್ರೀಮತು ವೀ	19 ದ ಕೇಸವ ಹೆಬ್ಬಾರುವ	33 ರಪ್ಪ ಬ್ರಾಹ್ಮಣರು
8 ರ ಬರ್ಮಾಳದೇವರ ಕ	20 ನೊಳಗಾದ ಮಹಾ	34 ಮಂ ಕೊನ್ನ ಪಾಪವಕ್ಕಂ
9 ಯ್ಯಲು ಧಾರಾಪೂ	21 ಜನಂಗಳ ಎಡವಲ	35 ಕುಮಾರ ಲಕ್ಷ್ಮಿಧರದಂ
10 ವ್ಯಕ್ತಂ ಮಾಡಿಸಿಕೊಂ	22 ಯಪ್ಪತ್ತಕ ನಮಸ್ತಪ್ಪ	36 ಣಾಯಕಂ ಸ್ತಿರಂಜೀ
11 ಡು ಯಗ್ನಿಷ್ಠಗೆಯ	23 ಧುಗಾಪುಂಡಗಳ	37 ವಿಯಪ್ಪ ಮಂಗಳಮ
12 ಮರಕ್ಕೆ ಬಿಟ್ಟ ದೇ	24 ಬ್ಹುಹಧರ್ಮ ಅ	38 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

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1 ಕೋಧನ ಸಂವತ್ಸ	8 ಜನಾರ್ದನದೇವರ[ಶ್ರೀಕಾರ್ಯ]	15 ದಿ ಮೂರ ನಿಳಿಕಿ ಕೊ
2 ರ ಚೈತ್ರನು ಸುಕ್ರ . . .	9 ಕೈ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಮೊ	16 ಟ್ಪರು ಯೋಹೊಂನನ [ತಳ]
3 ಮನ್ಮಹಾ ಪ್ರಧಾನಂಬಾ	10 ದರಾಗಿ ಯಾ	17 ಗೆ ನಾಡಹತ್ತು ಮಂ [ದೇ]
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ . . .	11 ಚಂದ್ರಾಕ್ಷರಸ್ಥಾ	18 ಸಾಯಿರ ಧೂಮಿ
5 ಹಾಪಸಾಯಕ	12 ಯಾಗಿ ನಡವಂತಾಗಿ ಬಿ . . .	19 ಸಮಸ್ತ ಪ್ರಭುಗ
6 ಲಕ್ಷ್ಮೀಧರ ದಂಣಾ	13 ಯದ ಹೊದಕೆಗೊಡಿದ . . .	20 ಅಗ್ಗ ಹಾರ ಪಾಂಡೆಯ
7 ಮಾರ್ಕಂಡೇಯ	14 ಯದೊಳಗೆ ಗದ್ಯಾಣ . . .	

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ಕಡೂರು ತಾಲ್ಲೂಕು ಕಡೂರು ಕಸಬೆಯಲ್ಲಿ ಉಡಪಿಗೆ ಸೇರಿದ ಪುತ್ರಿಗಿ ಮರಾಠಿಪತಿಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸನ್ನದು.

ಉಡಪಿ ಶ್ರೀ ಕೃಷ್ಣದೇವರಿಗೆ

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೨ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ವಿಕ್ರಮ ಸಂವತ್ಸ
 ರದ ಮಾಹ ಶು ೩ ಸೋವ ಪಾರದಲೂ ಶ್ರೀಮತ್ಸಮಸ್ತ ಧೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಬಲ ದೇಶಾವತಂಸ ಕರ್ನಾಟಕ
 ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹಿಶೂರಮಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇದಿಪ್ಯಮಾನಾವಿಕಲಕಳಾನಿಧಿಕುಲಕ್ರಮಾಗತ ರಾಜ್ಯಕ್ಷಿತಿ
 ಪಾಲ ಪ್ತಮುಖ ನಿಬಲನಿಜರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ
 ದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯದುಕುಲ
 ಪಯುಪಾರಾವಾರ ಕರಾನಿಧಿ ಶಂಖಚಂಕ್ರಾಂಕುಶ ಕುಕಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ
 ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯ ನೇಕ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮುಮ್ಮಡಿ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಧರ್ಮಪತಿ ಕೆಂಪನಂಜಮಾಂಬಾ
 ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಿಕಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಆತ್ಮೀಯಸಗೋತ್ರ
 ಅಶ್ವರಾಯನಸೂತ್ರ ಮಹಾಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಕುಟುಂಬ ಸಮೇತರಾಗಿ ಸಪರಿ
 ವಾರ ಸಾಮಾತ್ಯಸಾಶ್ರಿತ ವಿದ್ವಜನರಾಗಿ ಚತುರಂಗ ಸಮೇತರಾಗಿ ಹಾನರಬರ್ ರಸ್ತೆಂಟು ರಾಜಶ್ರೀ ಕೋರಸಾಹೇಬ್
 ಬಹದ್ದೂರವರು ಸಂಗಡ ಬರುತ್ತಿರರಾಗಿ ಶ್ರೀ ಉಡಪಿ ಮಹಾಕ್ಷೇತ್ರದಲ್ಲಿ ಚಿತ್ತೈಸಿ ಶ್ರೀ ವಿಶ್ವಪ್ರಿಯತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳ
 ವರ ಪರ್ಮಾಯದಲ್ಲಿ ಸಮುದ್ರ ಮಧ್ಯಸರೋವರ ತೀರ್ಥಸ್ಥಾನ ದೇವತಾಸಂದರ್ಶನ ಸೇವಾಕಾಣಿಕೆ ನವರತ್ನಾಧರಣಗಳನ್ನ
 ಗಜಾಂದೋಳಿಕಾಶ್ವಾಧ್ಯನೇಕ ಪಾಪನಂಗಳನ್ನು ಸಮರ್ಪಿಸಿ ದೇವರ ನಿವೇದನಾದಿ ನಿತ್ಯೋತ್ಸವಾರ್ಥವಾಗಿ ಪ್ರಾಗಾರಧ್ಯ
 ದಿಂದ ದಿನಗಟ್ಟಿ ನಡೆಯುತ್ತಾ ಇದ್ದದ್ದು ನಗರದ ಬಹದ್ದೂರವರಹಾ ೨ ವರಹಾ ಈ ದಿನ ಅಧಿಕ ಪೂಜೋತ್ಸವಾದಿಗಳು ನಡೆ
 ಯತಕ್ಕ ಬಗೆ ಅಧಿಕ ೧೩ ಹದಿಮೂರು ವರಹಾ ಉಭಯಂ ದಿನ ಪೂಂದಕ್ಕೆ ಬಹದ್ದೂರವರಹಾ ಹದಿನೈದು ವರಹಾದಲ್ಲೂ ವರ್ಷ
 ಒಂದಕ್ಕೆ ಬಹದ್ದೂರ ೫೪೦೦ ಐದುಸಾವಿರದ ನಾನೂರು ವರಹಾ ಪ್ರಕಾರ ವರ್ಷಂಪ್ರತಿಯಲ್ಲೂ ನಗರದ ಕಚೇರಿ ಇರಾಜಿಯಿಂದ
 ಕಸಬೆ ನಗರದ ಪವಣಿಪೈಕಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಬರಿಸಿ ಪೂಪಿಸಿದ ಸಾಧನ ||

ಶ್ರೀಕೃಷ್ಣ

ಕಡೂರು ಕನಕಾಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೇಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-9"

- 1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಾಲ
- 2 ವಾಹನಶಕ ವರ್ಷ ೧೪೭೭
- 3 ನೆಯ ಅನಂದ ಸಂವತ್ಸರ . . .
- 4 . . . ಶುಕ್ರವಾರದಲು ಶ್ರೀಮ
- 5 ನೃಹ ರಾಜಾಧಿರಾಜ ರಾಜಪರ
- 6 ಮೇಶ್ವರ ಶ್ರೀವೀರಪತಾಪ ಶ್ರೀವೀರ

- 7 ಸದಾಶಿವರಾಯರ ಅಭಿಕೆಯ
- 8 ಲು ರಾಚಗಪ್ಪಣ್ಣನ ಮಗ ಕಳ್ಳ
- 9 ರಕೂಡೆ ಕಾದಿ ಪ
- 10 ಸತ್ತ ಸುರೋಕ್ಕಗತನಾ
- 11 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಮಲದೇವಿಹಳ್ಳಿ ಬೆಟ್ಟದಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರಯೀಶ್ವರನಗರಾ
- 2 ರಂಧ ಮೂಲಸ್ತಂಧಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭುವನಾತ್ರಯ
- 3 ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀ
- 4 ಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ವೈಮಣಿ ಸಮೃಕ್ತಚೂ
- 5 ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೋಕ್ಷಂಡನಸಹಾಯಶೂರ
- 6 ರಾಯಶಿರಸ್ಥಂಬರುದಂಕಭೀಮಂ ಚಲದಂಕರಾವ
- 7 ನಿತ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರು
- 8 ಸುಕಸಂಕಥಾ ವಿನೋದದಿಂದಿ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ತತ್ಪಾದಪದ್ಮೋ
- 9 ಪಜೀವಿಗಳಪ್ಪ ನಾಗಿಗಾಪುಂಡನಮಗ ಹೊನ್ನಗಾಪುಂಡಂ ನಾಗೇ
- 10 ಶ್ವರ ದೇವಾಲಯಮನೆತ್ತಿಸಿ ಅ ದೇವರ ಅಂಗರಂಗಭೋಗಕ್ಕಂ
- 11 ಹಿರಿಯ ಕೆಜಿಯಕಳಗೆ ಹಿರಿಯತೂಬಿನಗದ್ದೆ ಮತ್ತರೊಂದು
- 12 ಮಹಾಜನಗಳೊಪ್ಪಿತದಿಂದಿ
- 13 ಎಲೆ . . . ಟದಲು
- 14
- 15 ಮತ್ತಂ ಅ ದೇವಾಲಯದಹಿಂದೆ ದೆದ್ದರೆ
- 16 ಬಿಟ್ಟಮನೆಅಲು
- 17 ರಿಮಾಣದಲು

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ಶ್ರೀಮತು ತಾರಣಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೫ ಸೋಮವಾರದಂದು
- 2 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರು ರಾಜ್ಯಂಗೈವಲಿ
- 3 ಹಿರಿಪುರದ ಪೂರಜವಿನೋಳುತುಜುಹರಿವಲ್ಲ ಬಳಿಗಾಜಿ
- 4 ಮಲ್ಲಯನಿದಿರಾನರ ನಿಜುದು ಸ್ವರ್ಗತನಾದ ಕಲ್ಲನಿಲಿ
- 5 ಸಿದಾತ ತಮ್ಮಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಚಕ್ಕ ಇಂಗಳದ ಕೆರೆಯಲ್ಲಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-1"×2'-6"

ಹಳೆಗನ್ನಡ ಅಕ್ಷರ

- 1 ಸ್ವಸ್ತಿಕ ಕಾಲ ೨೨೨
- 2 ಸ್ವಸ್ತಿ ಕಿಣ್ವಾಭ್ಯುದಯ ತಮ್ಮ
- 3 ಗವುಣ್ಣನು ಪುಲಯನಿಜುದು . . .
- 4 ಸತ್ತೊಡ ಗಣ್ಣಪಮೃದಿಮೆ

- 5 ಚೈಗೊಟ್ಟುದಯ್ಯಳಕಬನಿಜ
- 6 ದಾನಜದೊನ್ ವಾರಣಾಸಿಯ
- 7 ನಜದೋನ್

ಸಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ
ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಶುಭಮಸ್ತು | ಶ್ರೀಮನ್ನಾ ದ್ವೀಕಪುರ್ಯಾಂಸ್ತಿರವನತಿಜುಷೋ ರಂ
- ² ಗನಾಧನ್ಯಧಕ್ತ್ಯಾ ಶಾಲೀವಾಹಾಬ್ಧ ಪೂಗೇಯುಗ
- ³ ಗುಣಗಿರಿಯುಗ್ವತ್ಸರಾಂಕೇ ಸಹಸ್ರೇ | ದೇವಾ
- ⁴ ಯೌದ್ಧೇಷಮಾಸಾರ್ಜುನಗರುದಿಧರಾಡಕ್ಷಿ
- ⁵ ವಾರೇತದೀಯೇ ಸೌಪರ್ಣಸ್ತಂಧ ಉರ್ವ್ಯಾಂಕು
- ⁶ ವಲಯಪತಿನಾಲಂಕೃತಃ ಕೃಷ್ಣನಾಮ್ನಾ ||

ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಶ್ರೀಶಕುನಿ ರಂಗನಾಥಸ್ವಾಮಿಯವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
- ² ಅಂಗೀರಸ ಸಂಪತ್ಸರದ ಅಶ್ವೀಜ ಸುಧಂ ಗುರುವಾರದಲ್ಲು ಸಕ್ಕರೆ ಪಟ್ಟಣದ
- ³ ಸಮಸ್ತ ರಾಣುವೆಯವರು ಬಿನ್ನಹಮಾಡಿ ವಹಿಸಿದ ಧ್ವಜಸ್ತಂಭಕೊಳಗದ ಸೇವೆ || ಶ್ರೀ-ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇಶವದೇವಾಲಯದ ಕಂಠದಲ್ಲಿ.

- | | | |
|----------------------------------|----------------------------------|----------------------------------|
| ¹ ಶಕವರುಷ ೧೩೧೩ನೆ | ⁵ ನಾತದೇವರಿಗೆ ಚಿಕ್ಕ ತಂ | ⁹ ಒಳಿಸಿದ ಬನದಸೇವೆ ನಾ |
| ² ಯ ಪ್ರಮೋದೂತ ಸಂವ | ⁶ ಮಂಜುಗಳು ಶ್ರೀಸ | ¹⁰ ಡ ಸೇನಬೋವರ ಪೊಪ್ಪ ಮಂ |
| ³ ತ್ಸರದ ವಯಶಾಖ | ⁷ ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ | ¹¹ ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ \|\| |
| ⁴ ಶು ೧೩ ಶು ಶ್ರೀಮದ್ರಂಗ | ⁸ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಮ | |

ಅದೇ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೊಳೆದ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3'-2"×2-3"

- ¹
- ² ತಸ್ತು ನೈನಗಣಾಂತರಿಕ್ಷ ತರಣಿ ಶ್ರೀವೀರಸೇನೋಧುವಿ ಸಂಸಾರಾಂಬುಧಿ ತಾರಣೈಕತರಣಿ ಶ್ರೇಯೋಮನೀಸಾರಣೀ |
ತಚ್ಚಿಷ್ಯಪ್ರಚುರ
- ³ ಪ್ರಬಂಧರಚನಾಚಾರುರ್ಯುಷದ್ವಾಸನಃ | ಪಾಯಾದ್ವೋಜಿನಸೇನ ಇತ್ಯಭಿಧಯಾಪ್ಯಾತೋಮುನಿಗ್ರಾಮಣಃ ಶೀಮತ್ಪ್ರ
ಸ್ತಕ
- ⁴ ಗಚ್ಛ ಸೂರಸದೃಶೋ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ಮೈವಿದ್ಯೋಗುಣಧದ್ರದೇವಯತಿಪಃ ಶ್ರೀಸೂರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮರಾದಿ
ಧದ್ರಗಣಧದ್ರೇ
- ⁵ ವೇಂದ್ರಸೇನಸ್ತತಃ ತೇನಾಕಾರಿಕುಮಾರಸೇನಮುನಿಪೋವಾದೀಂದ್ರಚೂಡಾಮಣಃ ತಚ್ಚಿಷ್ಯಾಃ ಪರಿಸೇನದೇವಾದ್ಯಾಃ ಮಾ
- ⁶ ಧುರ್ಯಂವಾಚಿಕಾರುಣ್ಯಂ ಹೃದಿತಿವ್ರಂ ತಪಸ್ತತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಖ್ಯ ಗುರುಚ್ಛ್ರೇಯೋವಿರಾಜತೇ ತತ್ಪದ್ಮೋದಯ
- ⁷ ಶೈಲಿಗೃಹಿರಣಸ್ತೈವಿದ್ಯಪಾರಂಗತೋಽಭೂಪಾರಾರ್ಚಿತ ಪಾದಪಂಕಜಯುಗಃ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನೋಮುನಿಃ ರೋಕೇಸತ್ತ
- ⁸ ಪಸಾಂನಿಧಾನಮನಪಂ ಕಾರುಣ್ಯವಾರಾಂನಿಧಿದಾರ್ಢ್ಯನೇ ಕಲ್ಪಕುಜೋಪಮೋವಿಜಯತೇ ಕಾಮೇಧ ಕಂಠೀರವಃ |
- ⁹ ಶ್ರೀಮದನಸೇನಮುನಿಪೋಸದ್ಬಾಹ್ಮನಾಮೃತಪಯೋಧಿಪೂರ್ಣೇಂದ್ರಃ ಸುದೃಢತಪೋಗುಣಯುಕ್ತೋಧಾತಿಶ್ರೀಮತ್ಪ್ರಭಾ
- ¹⁰ ಕರಾರ್ಯಸುತಃ | ದ್ವೀಪಿತಚಾಕ ನಾಮುಗರೀಪತಿ ಶಂಬ ಜಿನೇಂದ್ರಚಂದ್ರಮು ಶ್ರೀಪದ ಪಂಕಜಾಳಿಕಮಳಾಮು
- ¹¹ ರಕೀರ್ತಿ ಮುನೀಂದ್ರ ಪಾದಸೇವಾ ಪರಿಪಕ್ಷಬುದ್ಧಿ ಬಲಗಾಢ ಸಮಾಹೃತಯವಂಶ ಪದ್ಮತಾರಾಪತಿ ರಂಜಿಪಂ ಸ್ವಜನಕಂ
- ¹² ಜನಧೋಮಣಿ ಮೈಸ್ಯಮಾಯಣಂ | ಗುಣತುಂಗಂ ಹೊಲ್ಲರಾಜಂ ಪಿತೃಗುಣವತಿ ದೇವಮಾಂದೆ ತಂನಂಬಿಯು
- ¹³ ದೃದ್ಧಗುಣತತ್ತ್ವಂ ನಾಗರಾಜಂ ಪರಿಕಿಪೋಡೀ ಪಿತೃವೃಂ ಗುಣೈಕಾಶ್ರಯಂ ಮಾಕಣನಾತ್ಮೀಯಾನುಜಂ ತಾನನಿಪಗಣಿತ
- ¹⁴ ಸೌಧಾಗೃಹಿಂ ಧಾಗೃಹಿಂ ಧಾರುಣಿಯೊಳ್ವಿಪ್ಯಾತಿವತ್ತಂ ಜಿನಸಮಯ ಸರಸ್ವಾರಸಂಮಾಯಣಾರ್ಯಂ ಮ ? ತಂರೋಕ್ತಿ
- ¹⁵ ಕಮಿತ್ರಂ ಪ್ರಚುರತರ ಕಳಾವಲ್ಲದಂ ಪಂದಿವೃಂದೋತ್ಕರ ಪುಷ್ಪತ್ವಲ್ಪಭೂಜಂ ಬುಧನುತಚರಿತಂ ವಾಕ್ತರಂ
- ¹⁶ ಕಾವ್ಯಗೋಷ್ಠೀಸರಸಂ ವಿದ್ವಿಷ್ಯ ಶೈಲಾಶನಿಸುರಪುರ ? ಮೊದಲಾತಂಗಳ ವಿನಾಕೇತೂದ್ರರರೂಪಂ ಸದ್ಗುಣೋದಗ್ರ
- ¹⁷ ಹಮಯನೆನರಾಶ್ವರ್ಯಮೇ ಮಾಯಣಾರ್ಯಂ ಇಂತು ಹೊಯ್ವಳ ಧೂವಿಧುಲಕ್ಷ್ಮೀಲಪನಮುಂ
- ¹⁸ ಶ್ರೀವೀರಬುಕ್ಕರಾಜ ಸಾಮ್ರಾಜ್ಯರಮಾರಮಣೀಯ ವಿರಾಸದರ್ಪಣೋಪಮಮೆನಿಸಿ ಸೊಗಯಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು
ಪ್ರಸಿದ್ಧಿವಡೆದ ಮೈ
- ¹⁹ ಶೃಮಾಯಂಜಿ ಮಾಕವೃಗಳನ . . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನಭಟಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠೆ ಶಾಸನ ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಕಸದೆಯಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2"×2'-3"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ವಾಮ್ಯದಾಮೋಪರಾಂಧನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 2 ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ ಪುರವಿಕ್ರಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ
- 3 ಕಲ್ಪವೃಕ್ಷಸೇನ ಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಸೇನ ಧಟ್ಟಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನಸೇನದೇವರ ನಿಷಿಧಿ ಶಕವ
- 4 ಪ್ ಗೌರವನಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರ ೧೦ ಲು
- 5 ಶ್ರೀ ಮುತ್ರದ ಹೊಸಲೂರ ಬೈಚಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಮಾಯಸೆಟ್ಟಿ ಬೊಮ್ಮಿಸೆಟ್ಟಿ ನಾಗಣಸೆಟ್ಟಿ ಅವರ ಮೊಮ್ಮಕ್ಕಳು ಬೈಚ
- 6 ಸೆಟ್ಟಿಯ ತಂಮಸೆಟ್ಟಿ ಕೊವರಿಸೆಟ್ಟಿ ಚಿಕ್ಕಬೈಚಸೆಟ್ಟಿ ಮಾದಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೊವರಿಸೆಟ್ಟಿಯರು.

ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-0"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ವಾಮ್ಯದಾಮೋಪರಾಂಧನಂ | ಜೀಯಾ
- 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀಮದ್ರಾಜಗುರು . .
- 3 . . . ಮನಪಾಚಾರ್ಯ ಶ್ರೀಹೊಸ ಲೂರ . . ಶಿಷ್ಯನೂಲವಾಗಿ
- 4 ಸೆಟ್ಟಿಯಮಗ ನೂಲವಂದಿ ಸೆಟ್ಟಿಯನಿಷಿಧಿ
- 5 ಶಾರ್ವರಿಸಂವತ್ಸರದ
- 6 ಅಪೂರ್ವ ಸುಧ ೧೪ ಅದಿ

ಕೊಪ್ಪದ ತಾಲ್ಲೂಕು.

ಹರಿಹರಪುರ ಹೋಬಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ-3 ಹಲಗೆಗಳು.

- I a. 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ ಸುಧಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರ
- 2 ಶ್ವಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
- 3 ಸ್ತಂಧಾಯಶಂಭವೇ ಸ್ತುತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಸಾಲವಾಹ
- 4 ನಸಕವರುಶಸಾಸಿರದ ನಾನೂಜಯೆಂಬತ್ತೊಂದನೆ ಸಂವಧ
- 5 ರ ಸಂದವರ್ತವಾನ ಸೌಮ್ಯಸಂವಧರದ ಮೈಶಾಖ ಶುಧ
- 6 ೧೦ ಅದಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಮಲ್ಲಯಸೇನದೋವರು ಸಾ (1)
- I b. 7 ಲನಾಯ್ಕನ ಆಳಿಯ ಹಿರಣನಾಯಕನ ಮಗನೆಂ
- 8 ಮಾರಗಂಡ ಗಟ್ಟನಕಲುತಿ ಚೆಬಳಿಯ ಶಿಪ್ಪರನಹ
- 9 ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟಿಯಕ್ರಮವೆಂದರೆ ಹೆಬ್ಬಸೆಯ
- 10 ನಾಡಕುಳದೊಳಗಣ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲಿ
- 11 ಯಕೋಟಿ ನಾಯಕಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಕು ಹ
- 12 ಣವಿನಕುಳಕ್ಕೆ ಸಿಧಾಯಗ ೨೯೩ ಯ ಇಪ್ಪತ್ತೆಂಟು
- 13 ಹಣವಿಗೆ ಆ ಹುಲಿಯ ಕೋಟ್ಟಿನಾಯಕನ ಸಂ
- II a. 14 ತಾನಲು ಅಂತರಿಸಿಹೋದ ಸಂಮಂಧ ನಂಮ ಅರಮನೆ
- 15 ಗೆ ಆಬಾಳು ಹರವರಿಯಾಗಿ ಯಿರರಾಗಿ ಆಳಿಯಸಂತಾ
- 16 ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬಸಿಯ ಹೆನೇರಡಕನಾಡ
- 17 ಮುಂದಿಟ್ಟು ಯಜಣವಿನ ಸಿದ್ಧಾಯವ ಹೆಚುಕಟಿಕೊಂ
- 18 ಡುಗ ೩ ಮೂಲುವರಹನಕೆತ್ತು ಆನಾಡಸಲೆಯಲ ಬಂ
- 19 ದಬಟ್ಟಿಧತ್ತ ಬ ೧ ಹುಕಾಣಿಕೆಗೆ ೯೧ ಹಣ ಯಪ್ಪನು
- 20 ನೀನು ಕೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳವನು ಧೋಗಿಸಿಬಾಹೆಂದು
- II b. 21 ಯೀನೀಮಗೆ ಸಲುವಚತುಃಸೀಮೆಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಲಸಿನ
- 22 ಮರ ನಿಂದಲು ಪಡುವಲು ಕೆಂಕಲು ಹೊನಾಹಲಸಿನ ಮರನಿಂದ
- 23 ಬಡಗಲು | ಪಡುವಲು ಉಳಿ ಕಿತ್ತಾಹೆದಾರಿಯಿಂದ ಮೂಡಲು
- 24 ಬಡಗಲು ಹೆದ್ದಾರಿಯಿಂದ ತೆಂಕಲು ಯಂತೀನೀರೇಳಕಲುಚ

III a.

- 25 ತು ಸೀಮೆಯೊಳಗುರ್ಗು ನಿದಿವಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೇಣ ಆ
 26 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವಂನ್ನು ನಿಂಬು
 27 ಆಳಿ [ಯು] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಎಂ
 28 ದುಕೊಟ್ಟ ಪಟ್ಟಿಯಂತೊಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಆ ಹೆಬ್ಬಸೆಯ ಹಂ
 29 ನೆರಡಜನಾಡಸಾಕ್ಷಿಗಳೆಕಿ ಸಾಪಂತನಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಕ
 30 ನಿಲುವಾಗಿಲತಿಪ್ಪನಾಯ್ಕ ಅವರಕುಟುಂಬದವರು ಬಳ
 31 ವಾಡಿಯದೊಂಮರಸ ಹೆಗ್ಗಡೆಕುಪ್ಪವಳ್ಳಿಯ ಕರಿಗಡೆಯ ದೊಂ
 32 ಮಹೆಗ್ಗಡೆ, ಯಂತಿವರು ಧಯಾನ್ತತದಿಂ ಹರಿಯಣಸೇನ
 33 ದೊವನಬರಹಾ ಆ ಪಾಂಡ್ಯಪ್ಪವೊಡೆಯರು ವೊವಿತ
 34 ಬಳವಾಡಿಯ ದೊಮರಸ ಹೆಗ
 35 ದೆಯಲವಿತ ಕುಂಪ್ಪವಳ್ಳಿಯ ದೊಂಮ್ಮಗಡಿವೊಪ್ಪಿತ ಆ
 36 ಹಂನಿರಡಜಿ ನಾಡವೊಪ್ಪಿತ ಶ್ರೀಮಲ್ಲಕಾರ್ಜುನದೇ
 37 ವರು ದೊಂಮಣಗುರುಗಳ ವೊಪ್ಪಿತ ಶ್ರೀ ಶ್ರೀ

III b.

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಸೆಟ್ಟುಗೊಡಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ
 ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 4'—0"×2'—9"

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
 2 ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ
 3 ಶ್ರೀ ಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೩೧ನೆಯ ವಿಶೋಧಿ ಸಂ
 4 ವತ್ಸರದ ಮಾಘ ಶು ೧೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
 5 ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರು ಪೃಥಿವೀಸಾಮ್ರಾಜ್ಯವಮಾಡುವಲ್ಲಿ
 6 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹರಿಹರಪುರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರಿಗೆ ಶ್ರೀ ನೃಸಿಂಹ
 7 ದೇವರ ಪೂಜಾಪುರಶ್ಚರಣಾದಿಗಳಿಗೆ ಆ ರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
 8 ಸಾಂಬಣ್ಣವಡೇರು ತಮ್ಮ ಅಳಿಕೆಗೆ ಸೇರಿದ ಗೋಡಗ್ರಾಮವನ್ನು
 9 ಧಾರಾದತ್ತವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟರು ಆ ಗ್ರಾಮದ ಕುಳಗಳನ್ನು ವಿಂಗಡಿಸಿಕೊಂ
 10 ದು... ಧರ್ಮಸ್ಥಳಕ್ಕೆ ತೆರುವುದಕ್ಕೆ ಆಕುಳವಿಂಗಡಿಸಿಕೊಡು
 11 ಎಂಬು ಹೇಳಲಾಗಿ ಸಾಂತಪ್ಪಹೆಗ್ಗಡೇರು ತಾವು ತೆಜುವಮೆಕ್ಕೆ ಬಯಲ
 12 ವಿಂಗಡಿಸಿಕೊಟ್ಟು ತೆರುವಕುಳ ೬ ಕ್ಕೆ ಹೊನ್ನು ೩ ಮಕ್ಕ
 13 ಬಯಲಮಲಂಣ ಹೆಗ್ಗಡೆತೆಜುವಕುಳ ಹೊನ್ನು ೬ ಪಣ ೫ ಕಾಮಕ್ಕೆ ? ತೆರುವ
 14 ಹೊನ್ನು ೪ ಪಣ ೨
 15
 16
 17ರಾಮಚಂದ್ರವಡೇರಿಗೆ ಆಚಂದ್ರಾರ್ಯವಾಗಿ ಕೊಟ್ಟರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ
 18 ಗಡ್ಡೆಬಯಲು ತೋಟತುಡಿಕೆ ಕುಂಮರಿಕೋಟು ಪೊದರಾಗಿ ಏನುಂಟಾದನ್ನು
 19 ಅನುದವಿಸಿಕೊಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರು ತಮ್ಮ ಶಿಷ್ಯ
 20 ಪಾರಂಪರ್ಯವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿನಯಾದಿತ್ಯ ಪೂಯ್ಯಳದೇವರು
 2 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಮಾರಗವುಣ್ಣನಮಗ... ಕಾಡಿನತ್ತನ
 (ಮುಂದೆ ಅಕ್ಷರ ಸಮುದುಹೋಗಿದೆ.)

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಕೊಡತಾಳು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳೆಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—3"×2'—6"

(ನಾಗರಾಕ್ಷರ)

- 1 ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
 2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಯಂಭವೇ ಸ್ವಸ್ತಿ

- 3 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೬೬ನೆಯ ಹೇವಿಳಂಬಿ ಸಂ
- 4 ವತ್ಸರದ ಮಾಹ ಸು ೧೫ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ
- 5 ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಪೊನ್ನುಗೊಂಡೆ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ
- 6 ಹರಿಹರಪುರದ ಸಿವಳ್ಳಿಯ ಮಠಾಧಿಪತಿಗಳಾದ ಪದ್ಮಶರಣಸ್ವಾಮಿಚಾರ್ಯ
- 7 ರಾದ ಅಭಿನವ.....ಗೆ ಧಯಿರಸವೊಡೆಯರವರು
- 8 ಶಿವಳ್ಳಿ ಸಂಸ್ಥಾನದ ಶ್ರೀ ನರಸಿಂಹದೇವರ ನೈವೇದ್ಯಕೆಂದು ಆ ಧಯಿರಸವೊಡೆ
- 9 ಯರ ಪಾದೋಪಜೀವಿಸಾಂತಪ್ಪ ಹೆಗ್ಗಡೇರು ಬಿಟ್ಟುಕೊಟ್ಟ ಉತ್ತರಗ ೧೦೦ ನೂರುವರಹ
- 10 ಇದಕ್ಕೆ ಕುಳದ ವಿವರ.....

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ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮದಿಂದ ಕೊಡಕಳಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.
ನಾಗರಾಕ್ಷರ.

- 1 ಶ್ರೀಗಣಾಧಿಪತಿಯೇನಮಃ ಸರಸ್ವತೈಸ್ತುನಮಃ ನಾರಾಯ
- 2 ಣಾಯನವಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 3 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಕವರುಷ ೧೪೪೦ನೆ
- 4 ಯ ಹೇಮಳಂಬಸಂವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೭ ಆ ಶ್ರೀಮತು ಕಾನ್ಯಕಗೋತ್ರದ ಬುಕುಶಾಖೆಯ
- 5 ಬೋಗಪ್ಪಯ್ಯನ ಮಕ್ಕಳು ಕಲ್ಲಂಣಂಗಳು ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ನಾಗಂಣಗಳ ಮ
- 6 ಕ್ಕಳು ಲಬಂಣಗಳಿಗೆ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಹರಿಹರರಾಯರು
- 7 ..ದಾನದಾರಾಪೂರ್ವಕವಾಗಿ ತಾಮ್ರಶಾಸನವಾಗಿ ಬಹ ಕೇಳೂರಲ್ಲಿ
- 8 ಹರಿಯಕನಹರವರಿಯ

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ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ | ಹಲಗೆ

- 1 ಶ್ರೀಮದ್ವೈಷ್ಣವಾಂಡ ಮಂಡಲ ವಿದ್ಯೋತಮಾನ ಹೃದ್ಯಾನಮದನಮಸ್ತು
- 2 ವೇದಾಗಮ ಪುರಾಣೋಪನಿಷದ್ಭಾಷ್ಯಕೃತಾಸ ವಾರಾಣಸೀ
- 3 ಪುಟಥೇದನಮದ್ಯ ಮಹೋಯ್ಯ ಹರಿಕೇತನಂದನ ಪರಿಷ್ಕೃತಜಂ
- 4 ವಾಚ ಮಠಾಧಿಪ್ತಿತ ವಿಶ್ವಾರಾಧ್ಯ ಸರಂಪರಾನುಯಾತ ಸಿಂಹಾ
- 5 ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಸ್ವಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ
- 6 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೭ ಸಂದ
- 7 ವರ್ತಮಾನ ಪರಾಧವನಾಮ ಸಂವತ್ಸರದ ಅಷಾಢ ಬ ೨ ಶುಕ್ರವಾರದಲ್ಲಿ ಶ್ರೀ
- 8 ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರ ನರಪತಿ
- 9 ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಮಿಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕ
- 10 ಳಾನಿಧಿ ಶಂಕಚಕ್ರಾಂಕುಶ ಕುಲಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಥ ಸಾಳ್ವ ಗಂಡಭೇ
- 11 ರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂ
- 12 ಕಿತರಾದ ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣರಾಜುಡೆಯರವರು
- 13 ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಆದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಮ್ಮ ಮಠದಲ್ಲಿ ನಿ
- 14 ತ್ಯಗಟ್ಟ ೧೨ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತೆ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಯೀ
- 15 ಬಗ್ಗೆ ತಿಂಗಳು ವೊಂದಕ್ಕೆ ಕುಂಪಣಿ ರೂಪಾಯಿ ಐವತ್ತರಮೇರೆ ವರುಷ
- 16 ವಂದಕ್ಕೆ ಕುಂಪಣಿರೂಪಾಯಿ ೬೦೦ ಆರುನೂರ ಪ್ರಕಾರ ಕಾಶೀಕ್ಷೇತ್ರಕ್ಕೆ ಹುಂಡಿ
- 17 ಮಾಡಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸುತ್ತಾ ಯದೀತಾಗಿ ನಿತ್ಯಗಟ್ಟ ಸದರೀಮೇರೆ ಗಣಾ
- 18 ರಾಧನೆಗೆ ತಕ್ಕ ಜಿನಸು ಅಡಿಗೆಯವರು ವಗೈರೆ ಗೊತ್ತುಮಾಡಿಯಿಟ್ಟು ಯೀ
- 19 ಧರ್ಮವನ್ನು ಆಚಂದ್ರಾರ್ಥವಾಗಿ ನಡೆಸುತ್ತಾ ನಮಗೆ ಅಶೀರ್ವಾದವಂ
- 20 ನು ಮಾಡುತ್ತಾಬರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಶಾಸನ ಸ್ವದತ್ತಾ ದ್ವಿಗು
- 21 ಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿ
- 22 ಪ್ಪಲಂ ಧರ್ಮೇತ್ ತಾರೀಖು ೧೦ನೇ ಮಾಹ ಜುಲಾಯ ಸ ೧೮೪೬ನೆ ಇಸವಿ ಬಿ
- 23 ತ್ತು ಆರಮನೆ ಸುಬರಾಯ ದೂಯಂ ಗುರಿಕಾರ ಯಿರಾಜೆ ಬಾಸದೊಕ್ಕನ
- 24 ಹಜೂರು ಸದರೀ ಮೇರೆಗೆ ಕುಂಪಣೀ ಆರುನೂರು
- 25 ರೂಪಾಯಿ ನಂಮ ವರ್ಧಂತಿ ದಿವಸ ಸಾಲಯಾ
- 26 ನಾ ಹುಂಡಿ ಕಳುಹಿಸುತ್ತಾ ಇದೆ. ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ವಹಸ್ತಾಕ್ಷರ)

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋರಾ
- 2 ಹಲಶ್ರೀ ಶಿವಪ್ಪನಾಯಕ್ಕರೈಯ್ಯನವರು ಸಿದ್ಧಿಗಿರಿ ಸಿಂಹಾಸನದ ಹುಟ್ಟು
- 3 ವೀರಪ ವೊಡೆಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶ
- 4 ಕ ವರುಷ ೧೬೪೬ನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ಮಾಘ ಶು ೯
- 5 ಶ್ರೀಮತು ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ಬಸವಲಂಗಯ್ಯ
- 6 ನವರು ಬಂದು ಹುಮುಚದ ಸೀಮೆ ಸೀಂ ಗ್ರಾಮಗಳನ್ನು ಯೆಟ್ಟುಕೊಂಡು
- 7 ಸೀಮೆ ಕಪ್ಪಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸೋಮವಾಗಿ ಅಶೀರ್ವಾದ
- 8 ವಿಜ್ಞಾನಿಸಿದ ವಿಷಯಕ್ಕೆ ಆ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 9 ಮಠದವರಿಗೆ ಮೊದಲಿನಿಂದ ಬಂದದ್ದನ್ನು ರಾಜಾಧಿರಾಜ ಸೋಮಶೇಖರ
- 10 ನಾಯಕರಯ್ಯನವರು ಮಠವನ್ನು ಅಪರಾಧಕ್ಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೊಪ್ಪಿಸಿ
- 11 ಕೊಂಡು ಶೃಂಗೇರಿ ಶೃಂಗಶಾಸ್ತ್ರಿಗೆ ಆ ಮಠದಲ್ಲಿರುವ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
- 12 ಸಿ ಆಪ್ತತಪ್ಪಗಳ ವಿಚಾರ ನಡೆಸಹೆಗೆಸಿದ್ದದ್ದಕ್ಕೆ
- 13 ಮೇಲಿನವರ ವಿಜ್ಞಾನವನೆಯಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ಸೀಮೆಗಳ
- 14 ಆನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ಪುಡುಗೆರೆ ಶಿಕಾರಿಪುರ
- 15 ಕುಂಸಿ ಶಿವಮೊಗ್ಗ ತರಿಕೆರೆ ಲಕ್ಕವಳ್ಳಿ ಮಂಡಗದ್ದೆ ಹೊಳೆಹೊನ್ನೂರ
- 16 ಚನ್ನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಸಿ ಹರಪನಹಳ್ಳಿ ಕಡೂರು ಅರಗ
- 17 ಮಧುವಂಕನಾಡು ವಸ್ತಾರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವರ್ಣಕಾರ
- 18 ಕೋಮುಟಿ ಥೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ಪುಳಿದಜಾತಿ
- 19 ಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 20 ವೆಂಕಟ

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋರಾಹಲ ರಾಜಾಧಿರಾ
- 2 ಜ ಸೋಮಶೇಖರನಾಯ್ಕರಯ್ಯನವರು ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
- 3 ಜಯಾಧ್ಯುದಯ ಶಕ ವರುಷ ೧೫೯೪ನೆಯ ಆನಂದ
- 4 ಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೨ ಲು ಶ್ರೀ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 5 ಮಠದ ಗುರುಶಾಂತಸ್ವಾಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
- 6 ರೆ ದುಷ್ಕೃತ್ಯಾದಿಗಳುಂಟು ನಡವಳಿಗೋನುಗಮಂತ ಜವಳಿಗೆ
- 7 ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮಠದ ಬದುಕು ಜಿಂದಗೆ ಸಾಮಾನು
- 8 ಮುಂತಾದ್ದು ಲೂಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ದು ಜಪ್ತಿ ಮಠದಲ್ಲಿ
- 9 ರತಕ್ಕ ಮುದ್ರೆ ಸಾಮಾನು ಚಂದ್ರಮೌಳೇಶ್ವರ ಬಲದಶಂಬ ಯೇ
- 10 ಕಡೆತ್ತ ಮುತ್ತಿನ ಚಪುಕಳಿಗದ್ದಿಗೆ ಧೂಚಕ್ರದಕೊಡೆ ಶ್ಲೋಕ
- 11 ಚೈತ್ರ ಸಿಂಹಮುಖದವಾಲಿ ಇಷ್ಟು ಸಹವನ್ನು ಶೃಂಗೇರಿ ಆ
- 12 ಗೃಹಾರದಲ್ಲಿರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ಕರಸಂಜಾತರಾದ ಶೃಂ
- 13 ಗಶಾಸ್ತ್ರಿ ಯೆಂಬಾತಗೆ ಮೇಲಿರುವ ಅವರ ಪಾತಪ್ರಕಾರ ಆತಗೆ
- 14 ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಧೂಚಕ್ರದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ದು
- 15 ಬಂದದ್ದಾಗಿ ವಪ್ಪಿಸಿ ಸಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗ್ಯಾನುಸಾರಕ್ಕೆ
- 16 ಅಧಿಕವಾದಂಥಾದ್ದು ತಿಳಿದು ನೀವು ಕುಲಗೋತ್ರಗಳು ಶಿವಾಚಾರ
- 17 ನಡೆ ಶೈವಾಚಾರದಕಟ್ಟು ಶಿವಧಕ್ಕರಪಾಡು ಸಾಧುವಕ್ಕಲಗ ರ
- 18 ದ್ವಿಗ ಕುಂಬಾರ ಕೈವಾಡಜಾತಿ ಸಮಸ್ತಕ್ಕು ಕಪ್ಪಗಾಣಿಕೆ ವಸೂಲ್
- 19 ಮಾಡಿಕೊಳ್ಳದೇಕು.

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಚಡೆಯರವರು.

- 1 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೨ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀಮತು ಅರಮನೆ
- 2 ಸೀಮೆ ಗಡಿಗಳ ಅಮೀಲ ಕಿರೈದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂ
- 3 ಪ ಆದಾಗಿ ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜ
- 4 ನೆಯ ಬಗ್ಗೆ ಮೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹೆಗಲುದೀ
- 5 ವಳಿಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದು ಇದ್ದಲ್ಲಿ ಕೆಲವುಕಡೆ ಬ್ರಾಹ್ಮರು ಮುಂ

- 6 ತಾವರಿಗೂ ಇವರಿಗೂ ವ್ಯವಹಾರಬಂದದ್ದರಿಂದ ಹೊರಗೆ ಕರೇಕ
- 7 ಉಳಿಸಿ ಇವರು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧತಿ
ತಿಲುಕೋ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮಠದ ಸ್ವಾಮಿ
ಗಳು ಶೀಘ್ರ ಬೇಲೂರು ಹರಿಹರದಿಂದ ಈಬಗ್ಗೆ ಬರೆದುಕೊಟ್ಟ ಮಹಜ
- 10 ರು ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೋತೀಪಾನಿಬಕ್ಷಿ ನರಸಿಂಗರಾಯನಿಗೆ
- 11 ಸಾಬಕ್ಕುಶೀಘ್ರದ ಮಾಮಲೆ ಇದ್ದಾಗ್ಯೆ ಈ ಸ್ವಾಮಿಗಳು ಹಗಲುದೀವಟಿಗೆ
- 12 ಹಿಡಿಸಿಕೊಂಡು ಬಂದದ್ದು ಉಂಟು ಎಂಬದಾಗಿ ನರಸಿಂಗರಾಯ ಹೊರಲ್ಲಿ
- 13 ಅರಿಕೆ ಮಾಡಿದ್ದರಿಂದಲೂ ಚಂದ್ರಗುತ್ತಿ ಅವಿಲ ಕುಪ್ಪರಾಯನು ಸಾಬಕ್ಕು
- 14 ದೇಲೂರು ಅವಿಲ ಮೂಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ನದರಿ ಕುಪ್ಪರಾಯನು ರೂಬರೂಬ
- 15 ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಂಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮೂಲುಮೇರೆ
- 16 ಗೆ ಇವರು ಹಗಲುದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜನೆ ಮುಂತಾ
- 17 ದಬಗ್ಗೆ ದೇಶಸಂಚಾರಕ್ಕೆ ಬಂದಲ್ಲಿ ಅಡ್ಡಿಮಾಡದಹಾಗೆ ತಾಕೀತಿ ಮಾಡುವುದು
- 18 ತಾರೀಖು ೬ನೆ ಮಾಹೆ ಜನವರಿ ೧೮೩೦ ಬತ್ತು ಹೊನ್ನಾವಾರ ಕೃಷ್ಣರಾವ್ ಮುನಷಿ ಹೊರರು

ಶ್ರೀಕೃಷ್ಣರಾಜಬಡೆಯರವರು.

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿರುವ 2ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣರಾಜಬಡೆಯರವರು.

- 1 ಶ್ರೀಮದ್ವೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ವೀರಶೈವ
ಮತಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಯಜ
- 2 ರ್ಪಪಾಲನ ಶೀರಾನ್ಯವಾದಿವಾರ್ಧರ ಪಟಲ ಪಟುಪ್ರಭಂಜನ ಸತ್ವಿಯಾ
- 3 ಚಾರಕ್ಷೀರ ಪಾರಾವಾರ ರಾಕಾ ಕಳಾನಿಧಿ ನಿಭಾಯಮಾನಾ ನಾಚಾರ
- 4 ಮಹಾಮಹೀದ್ರ ಶಂಬುಧೃತಬಿಭೃತ್ಪ್ರಭಾವಭಾವ ಧವಮದೇಧ
- 5 ಬಿದು ವಿದಳನಪಟು ಪಂಚಾಸ್ಯಾ ವತಾರ ಶಿವಭಕ್ತಜನ ಮನೋವನ
- 6 ವನಂತ ಶರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಚಿತಕಾಲ ಕಾಮಾದ್ಯಂಧ [ಕಾ]
- 7 ರ ಚಂಡಮಾರ್ತಾಂಡಮಂಡಲ ವಿನಮದಾಬಂಡಲ ಪುಂಡರೀಕಾಜನ
- 8 ಪುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಮಕುಟತಟ ಪುಟ ಮಾಣಿಕ್ಯ
- 9 ಮಾರಾ ಪುಭಾಪಟಲ ಪರಿವೃತಪಾದ ಪಯೋಜ ಪರಶಿವ ಪ್ರಾಚೀನ ಲ
- 10 ಪನೋದ್ಧವ ಜಗಜ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭೂತ ಶ್ರುತಿಪ್ರತಿಪಾ
- 11 ದೃವಾನ ವೃದ್ಧಾಗ್ರಸ್ತ್ಯಾದಿ ಮುನಿಪ ಬೋಧ ಸಾಕ್ಷಾದ್ರೇಣುಕಾಚಾರ್ಯ
- 12 ಪ್ರಚಂಡ ಪಿಂಡೋದ್ಧವ ಶ್ರೀಮದ್ವೈದ್ಯ ಮುನೀಶ್ವರ ಗುರುವರಾನ್ವಯಾ
- 13 ಸ್ಥಿತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮುಕ್ತಿಮುನೀಶ್ವರವರ ಪಂಚೋತ್ಪನ್ನ
- 14 ಗುರುಚರಣನಿನ್ಯಾಸ ಪಾವನೀಕೃತ ಭೂಸುಕ್ಷೇತ್ರಸಾರತರೋತ್ತಂಗಧ
- 15 ದ್ರಾತೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರವಿರಾಜಮಾನ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾ
- 16 ನನ ಸ್ಯ ಶಿವಾಮುದ್ರಾಧಿ ರಾಮಾಣಾಂ ಶ್ರೀಮಚ್ಚಿನ್ನಬಸವಲಿಂಗ ಸ್ವಾಮಿನಾಂ
- 17 ಕರಕಂಜಾತ ಸಂಜಾತ ಶ್ರೀಮತ್ಪಂಚಾಕ್ಷರ ಸ್ವಾಮಿನಾಂ ಪಾಣಿಪದ್ವೇದ್ಯವ ಶ್ರೀ
- 18 ಗುರುಸಿದ್ಧಸ್ವಾಮಿಗಳವರಿಗೆ
- 19 ಶ್ರೀವತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡರಾಯಮಾನ ನಿಖಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕಜನ
- 20 ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ ವಿಕಲ ಕರಾ
- 21 ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ
- 22 ವರ್ತಿ ಮಂಡರಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
- 23 ಶ್ವರ ಪ್ರಾಚಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಮಿಕವೀರ ಯದುಕುಲ ಪ
- 24 ಯೇ ಪಾರಾವಾರ ಕರಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಲಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಥ ಸಾಳ್ಯ ಗಂಡಭೇರುಂ
- 25 ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುಂಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜ ವ
- 26 ಡೆಯರವರು ಮಾಡುವ ಶರಣಾರ್ಥಿ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಬ ೪ ಸ್ಥಿರವಾರದವರೆಗೆ
- 27 ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ ತಮ್ಮ ತಪೋವೈಭವಗಳಿಗೆ ಬರಿಸಿ ಕಳುಹಿಸುತ್ತಾ ಬರುವಹಾಗೆ ಮಾಡಿಸತಕ್ಕ
- 28 ದ್ದು ಸಾಂಪ್ರತ ತಾವು ಚಿಕ್ಕಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರವು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿ
- 29 ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬ್ರಾಹ್ಮರು ಮುಂತಾದವರು ಮಾಮೂಲು ಇಲ್ಲವೆಂದು ಅಡ್ಡಿಮಾಡಿದ ವಿವರ
- 30 ಮುಂತಾಗಿ ಹೊರರು ಶ್ರುತವಾದ್ದರಿಂದ ಅಪ್ಪಣೆಕೊಡ್ಡಿ ಇದೆ ಹಗಲು ದೀವಟಿಗೆಯನ್ನು ತಾವು
- 31 ಹಿಡಿಸಿಕೊಳ್ಳ ಕೆಲಸವಿಲ್ಲ ಹಾಗೆ ಹೊರಗೆ ಬಂದಲ್ಲಿ ಹಗಲು ದೀವಟಿಗೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲ ಬಂದ
- 32 ಸನದು ಪತ್ರ ಮುಂತಾದ್ದು ಯಾವತ್ತು ಯಿರುವುದನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ತಮಗೆ ಹಗಲು ದೀವಟಿಗೆ

- 33 ಸಲುವುದಾದರೆ ಸರ್ಕಾರದಿಂದಲೇ ಬೆಳ್ಳಿಹೆಗಲು ದೀವಟಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸರಾಧೀನು ತಿಳಿದು ಮಾ
34 ಗದ್ದಲ್ಲ ಬರುವಾಗ ಕಲಹಗಳು ಆಗದಂತಿಗೆ ಹೊರಟುಬರುವಹಾಗೆ ಮಾಡಿಸುವುದು ತಾರೀಕು ೨೭ನೇ
35 ಮಾಹೆ ಶಪಟಂಬರ ಸರ್ಕಾರವೆ ಇ ಅಪ್ಪಣೆಯ ಮುನವಿ ಹಜೂರು

ಇಂತೀ ಶರಣಾರ್ತಿ
(ಶ್ರೀಕೃಷ್ಣರಾಜೋಡೆಯರ ರುಜು)

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ಅದೇ ಬಾಳೇಕೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರತಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ಶ್ರೀನಂದಿನಾಥ ಶ್ರೀಧ್ವಂಗಿನಾಥ ಶ್ರೀವೀರಧದ್ರದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶುಕ್ಲಾಷ್ಟಮಿ ಶ್ರೀಮತು ರಂಭಾಪುರದ ವೀರ
- 2 ಸಿಂಹಾಸನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯೆಂಟುಬಡೆ ಸ್ವಾಮಿಯವರು ನಮ್ಮ ಸಿಂಹಾಸನದ ಶಿಷ್ಯರು ಮಕ್ಕಳಾದಂತ ಗಂಜಿಗಳೊಡನಮಃ
- 3 ಶಿವಾಯದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟಿವಾಲೆ ಕ್ರಮವಂತೆಂದಡೆ ಗಂಜಿಲಗೋಡ ಪುರವು ಆಯ್ಕೆತು ನೂರು ಕಾರಾರದ್ದು ಅರಮನೆ
- 4 ಕರಕುಡಿ ಲಂಗಮುಂದೆ ಕಾಲ್ಗನು ಕುಕ್ಕಿಯಿಂದಲ ನೀನು ಆ ಧೂಮಿನು ಹಿಡಿದು ಅರಸುಗಳಿಗೆ ಹೇಳಿಕೇಳಿ ಕೊಂಡು ಆಯ್ಕೆತು
- 5 ನೂರು ಹೊನ್ನನು ಸಾಲಸಂಮಂಥವಂ ತೆಗೆದುಹಾಕಿಸಿ ವಚರವ ಹಿಡಿದು ಆ ಕಲ್ಪಸಾಸನವನು ಮರಸಿ ಸಿಂಹಾಸನದ ಬರಿದನುಉಂ
- 6 ಆ ಪುರವರ್ಗದ ಧೂಮಿಯಂನುಗಡೆ ಬಂದದಿ ಸೇ. ದೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಟ್ಟು ಉಳಿದು ಬಂದನು ಪುರ್ವಸಿನ್ನು ಬತ್ತ ಗುತ್ತಿಗೆ ಬ ರಕೆ ಬ ರಲು ನನಿನಮ್ಮ
- 7 ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲ ನಿನ್ನಮಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲ ರವಿಸಿ ಗಳುಕ ಪರಿಯಂತ್ರದಲ್ಲು ನಿನಗೆ ಪಾಲಿಸಿಕೊಟ್ಟಿವು ಯ ಪಾಲಿಸಿಕೊಟ್ಟದರೊಳಗೆ ವೀರಧದ್ರ ದೇವರ ದೀವಾರಾ
- 8 ಧನಗೆ ಗೌ ಮುನೀಶ್ವರ ದೇವರ ಕಡಲೆಪರಾರಕೆ ಗ|| ಉದೆಯಂ ಗೌ|| ವನು ಕಲಕಲ ಪ್ರತಿ ಯಲುಕೊಟ್ಟು ಬರಿದುಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟಿವಾಲೆ ಯದಕೆ
- 9 ಸಾಕ್ಷಿ ಆಡುವಳಿ ಹೆಗ್ಗಡೆ ಮುಳ್ಳಿಯಾ ನಮ್ಮ ಶಿಷ್ಯ ರೊಳಗೆ ಮುನೀಶ್ವರ ದೇವರು ಸೋಮಶೇಖರ ದೇವರು ಹೊಸ ಉರಪುರದ ಚನ್ನವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು
- 10 ವೀರದೇವರು ಪೇಟೆ ಕಂನೈಯ್ಯನೊಟ ನಂಮ ಬಸವಲಂಗಯ್ಯ ಉದೆಯಂ ೭ರ ಕಂಟಮುಟ್ಟಿದಸಾಕ್ಷಿ ವಪ್ಪಿತದ ಬರಹ ಶ್ರೀವೀರಧದ್ರದೇವರು ಯೆಂಟುಬಡೆ ಸ್ವಾಮಿಗಳವೊ
- 11 ಪಿತದ ಬರಹ ಕರ್ತರ ಅಪಣೆ ಬರದಾತ ಸೇನದೋಗ ಮಹಂತಯ್ಯ

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ಬಾಳೇಕೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 3ನೆಯ ತಾಮ್ರತಾಸನ—1 ಹಲಗೆ.

(ಮುಂಭಾಗ)

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| <p>ವಿಳಂಬಿ ಸಂ ದಿ ಸ್ತಾವಣ ಬ ಗಂಲು ಶ್ರೀಮ
ತೈಳದಿ ಸೋಮಸೇಕರ ನಾಯಕರು ರಾಮಪ್ಪ
3 ಗೆ ಬರಸಿಕಳುಹಿಸಿದ ಕಾರ್ಯ ಬಗ್ಗುಂಟಿ ಸೀಮೆ
4 ಯಲ್ಲ ಸೀತಾನದೀತೀರದಲ್ಲೂ ಕೆಂಚೆವನು ಕ
5 ಟ್ಟಸ್ತ ವಿರಕ್ತ ಮಠಕ್ಕೆ ಯೀ ಸೀಮೆಕಳ ಉರಗ್ರಾಮ
6 ದಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯಗೆ ಹೆವಸೆ ಗ್ರಾಮದ
7 ಲ ಕೆಲವುಧೂಮಿ ಸಂಸ್ಕೃತ್ಯವಾಗಿ ಅದೆ ಯೀ ಕೆ
8 ಳ ಉರಗ್ರಾಮದಿಂದ ಉತ್ತಾರವ ಕೊಟ್ಟ ಧೂಮಿ
9 ಸಮಾಪದಲ್ಲ ಕಲ್ಲುಗುಡ್ಡೆ ಬಸ್ತಿಗೆ ಶಿವಪುರದ
10 ಪಾಲಬರಶಿಗೆ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಧೂ
11 ಮಿ ವಳಿಗೆ ಹೊಳೆವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ಪ್ರಾಕುನಿಲ್ಲಿಸಿ
12 ದ ನೂರು ಹೊನ್ನಿನ ಧೂಮಿಯೆಂನೂ ಅದೇ ಕ್ರಯವ ಕೊ
13 ಳ ಉ ಯೀಧೂಮಿಯೆಂನೂ ಯೀ ಮಠದ ದ
14 ಮಠಕ್ಕೆ ಉತ್ತಾರವ ಕೊಡದೇಕೆಂದು ಕೆಂ
15 ಪಿನ ಮಠದವರು ಹೇಳುತ್ತಾರೆ ಅರಿತೆ ಅಪ್ಪಣೆ
16 ಯಾಗದೇಕೆಂದು ಅಳಿಯ ನಿರ್ವಾಣಯ್ಯನವರು</p> | <p>17 ಹೇಳಿದ ಸಂಬಂಧ ಯೀ ಕೆಂಪಿನ ಮಠದ ದೇವರ ಕೈ
18 ಯ ಕ್ರಯ ಗ ೧೧೮ ೨ ನೂರ ಹದಿನೆಂಟು ವ
19 ರಹಿನೂ ವಿಳುಹಣ ಅಡವೆಂನೂ ವರವಣಿ
20 ಜತೆಗೆದುಕೊಂಡು ಉತ್ತಾರವ ಕೊಳಿದು ಯೀ
21 ಸೀಮೆ ಕೆಳಗೂರಪಾಲ ಹದಸೆ ಗ್ರಾಮದಿಂದ
22 ಶಿಸಿನಿಂದ ಗ ೭ ರ ಪ್ರಾಕುನಿಲ್ಲಿಸಿದ ನ
23 ಪ್ಪನಿಂಮಗ ೦ ಯರರಾಗಿ ನಿಲಿಸಿದ ನ
24 ಪ್ಪದಿಂದ ಗ ೨ ರ ೩ = ಹಾಗೆ ಗ ೨ ೪ =
25 ಉದೆಯಂ ಗ ೧೦ ರ ೩ = ಕಲ್ಲುಗುಡ್ಡೆ ಬ
26 ಸ್ತಿಗೆ ಯೀ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು
27 ಉತ್ತಾರವಾದ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ ಹೊಳೆವತ್ತಿ
28 ನ ಬಗ್ಗೆ ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಗ ೧ ೦
29 ಉದೆಯಂ ಗ ೧೧ ೮ = ಹೆಂನೊಂದು
30 ವರಹಂ ನೂಯೆಂಟುಹಣ ಮುಪ್ಪಾಗ
31 ಗದ ಸೊಸ್ತೆಯೆಂನೂ ಯೀ ವಿರಕ್ತ ಮಠದ
32 ಧರ್ಮಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು</p> |
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- 33 ಯೇ ಭೂಮಿಗೆ ಲಿಂಗಮಾವ್ರಾ ಸಿರಾಸ್ತಾತಿ
 34 ತವಮಾಡಿಸುವಲ್ಲಿಗೆ ಹುಜೂರಿಂದ ಉ
 35 ಳಗದ ವೀರನಕಳುಹಿಸಿದೇವೆ ಚ
 ಉಗ್ರಾಮದವರ ಕರೆಸಿಕೊಂಡು ಗ
 37 ಡಿ ತಪ್ಪರ ಬಾರದ ರೀತಿ ಯಿವನ ಮುಂ

- 38 ದಿಟ್ಟು ರೇಖೆ ಪ್ರಮಾಣು ಭೂಮಿಗೆ
 39 ಸಿರಾಸ್ತಾತಿತವ ಮಾಡಿಸಿಕೊಂಬರು
 40 ಈ ಕಾಗದವ ಸೇನದೋಗರ ಕಡಿತ
 41 ಕೆ ಬರಸಿ ತಿರುಗಿ ಇವರ ವಾತಕ್ಕೆ
 42 ಕೊಡುವುದಾಗಿ ಶ್ರೀ ಯಂತಾ ಪ್ರತಿ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ ಹಿತ್ತಾಳೆ ಹಲಗೆ 1

ಶ್ರೀ

ಗುರುಪೀಠ

ಶ್ರೀ ರಮಾಪುರೀ

ವೀರಸಿಂಹಾಸ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲರುವ 4ನೆಯ ತಾಮ್ರತಾಸನ.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ ಹಲಗೆ 1

(ಮುಂಭಾಗ)

- 1 ಬ ಸವಾಕಾರಣನೊಡಗೂಡುತ್ತಾ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 2 ಇವನು ನುಣುಣಾಗಿ ಕಿವಿಯೊಡಗೂಡುತ್ತಾ ಇವನು ನಿಂತುಕೊಂಡುಕೊಂಡುಕೊಂಡು
- 3 ಬ ಅನಿಲವು ಕಿವಿಯು ಕಿವಿಯೊಡಗೂಡುತ್ತಾ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 4 ಗಾಂಧಿ ಪರಾಂತಕ ಪುರುಷನೊಡಗೂಡುತ್ತಾ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 5 ಲಿ ಯೊಡಗೂಡುತ್ತಾ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 6 ತು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 7 ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 8 ಡಾಂಟು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ

(ಹಿಂಭಾಗ)

- 9 ಡಾಂಟು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 10 ಡಾಂಟು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 11 ರಾಜಾಧಿಪತಿ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 12 ತಿ ಮಹಾಕವಿ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 13 ಕೊಂಬು ತಯಾರು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 14 ಕ ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 15 ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ
- 16 ಕೊಂಬು ತಯಾರು ಇವನು ನೊಂದಿಗಾಗಿ ತಿಲಕವೊಡಗೂಡುತ್ತಾ

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು.

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ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಗೋಣೀಬೀಡುಹೋಬಳಿ ಗೋಣೀಬೀಡು ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಬಾಗಿಲಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಗೋಣೀಬೀಡು ಸೀಮೆ ಕಿತ್ತಳೆನಾಡು ಚಿನ್ನಗದ ವೀರಪ್ಪಗೌಡ
- 2 ರ ವ ಕೃಷಿ ದೇವಂಜಿ ಗೌಡರು ಯವರ ಕಿವಿಯ ಮಕ್ಕ
- 3 ಳ ವೀರಪ್ಪಗೌಡನು ಬಸವೇಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವ
- 4 ಸ್ತಾನ ಯಾಜ್ಞೇ ಮಳಿಗೆಗಳ ಕಟ್ಟುಬಗೆ ಪ್ರಾ
- 5 ರಂಭಮಾಡಿದ ವಿವರಾ || ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ
- 6 ಮಾರ್ಗಶಿರ ಬಹುಳ ೩ ಲ್ಲಾ ಯಾ ದೇವಸ್ಥಾನ ಮಳಿಗೆ ಸಹಾ
- 7 ಕಂಭ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ್ದು | ಸ್ವಧಾನು ಸಂವತ್ಸ
- 8 ರದ ನಿಜಚೈತ್ರ ಶು ೧೫ ಲ್ಲಾ ಯಾ ಬಸವೇಶ್ವರ
- 9 ಸ್ವಾಮಿಯವರ ಪೂರ್ವಪೀಠಿಯಿಂದ ಕೆರಳಿಕೊಂಡು
- 10 ಬಂದು ಯಾ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದರು ಯಂ

- 11 ಬದಾಗಿ ಯಾ ಗೋಣಬೀಡ ಸ್ತಳದ ಶಾನಧಾಗೆ ಅಂ
- 12 ಣ್ವಯನವರ ಮಗ ಲಂಗಪ್ಪೆಯನು ಪ್ರೀತಿಯಿಂದ ಯ
- 13 ಸೇವೆಮಾಡಿದವರಿಗೆ ಸಕಲೈಶ್ವರ್ಯ ಧನಧಾನ್ಯ ಪುತ್ರರುಗಳ
- 14 ಕೊಟ್ಟು ನಿನ್ನಾ ಶೇವೆ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿನ್ನಹಂಮಾಡಿ ಬ
- 15 ರದ ಬರಹಕ್ಕೆ ಅಚಂದ್ರಾರ್ಕ ಮ
- 16 ಸ್ತು ಶ್ರೀ

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ಅದೇಗೋಣಬೀಡು ಗ್ರಾಮದ ಬನ್ನಿ ಮಹಂಕಾಳಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—8"×1'—3"

- 1 ಸ್ತುತಿ ವಿಜಯದುಡಯ ಶಾಲಿವಾಹನಶಕ ವರುಶ
- 2 ೧೫೩೬ ಸಂದ ವರ್ತಮಾನ ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಮಾಸ ಶು
- 3 ಕರ|| ವೀರಪಾ.....
- 4 ಸಲುವ ಗೋಣಿ.....
- 5 ಬೀಡಕಾಳಾಂಮನಸುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ
- 6 ವಾಗಲಯಂದು ಗೋಣಬೀಡ ಪಂಡಾಳದವರು ಯಾ ಮಾಸ ಶು
- 7 ಧ ಲ ಲು ವೀರಸಮಯದ ಸುನಾಲುವಿನ ಕನಡವೀರ ಪಾಂಡಾಳದವ
- 8 ರಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹೆಂಡರ ಪರರಿಗೆ ಕೊಟ್ಟಹಾಗೆ
- 9 ಕಾಳಪನಾಯಕರ ಸಾಸನವ ಸಂಜಲಿಂಗನು ಬರೆದ
- 10 ಕುಲದೊಳಗೆ ಮದುವೆಲಿ ಹೆಣ್ಣುಗಂಡಿನಲಿ ಬಂದ ಹಣವನು
- 11 ದೇವರಿಗೆ ಕೊಡಲುಳ್ಳವರು ಕೊಡದೆಯದರ ಮಕ್ಕಳು

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ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಚಾವೀಸತೀರ್ಥಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1'×1½

ಹೊಯಿಸಲಾಕ್ಷರ

1 ಸ್ತುತಿಶ್ರೀ	4 ದ್ವಾಪನೆಯ	6 ರ ಪ್ರತಿ
2 ಮತು ಅ	5 ಚಾವೀಸತೀರ್ಥಂಕರ	7 ಮೆ ಮಂಗಲ
3 ನಂತನ ಉ		

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ಶೃಂಗೇರಿ ಜಹಗೀರು.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಕನಕಾಹೋಬಳಿ ಕೊಡತರೆ ಸುಬ್ಬಾ ಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
(೩ ಹಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ.

ನಾಗರಾಕ್ಷರ

- I. (b)
- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಃ
 - 2 ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗ
 - 3 ರಾರಂದ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಧೂಯಸೇಧ [ವ] ತಾಂ ಧೂಕ್ಯೈ ಧೂಯಾ
 - 4 ದಾಶ್ಚರ್ಯ ಕುಂಜರಃ | ಅಹರ್ವಿಹಾರ ಕಾಂತಾರ ಮಾಗಮಾನಾಂಚ
 - 5 ಯೋಗಿನಃ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಃ ಸಪಾತುಪಾ ಹೇ
 - 6 ಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ವೀಚೈತ್ರ ಶ್ರಿಯಂದಧಾ | ಅಸ್ತಿಕ್ಷೀ
 - 7 ರಾರ್ಣವೋದ್ಯುತಮಪಾಂ ಪುಷ್ಪಮನುತ್ರಮಂ ಆಮಾನಂಯಸ್ಯ (ಎ)
 - 8 ನಿರ್ಮಾಲ್ಯಮಾಧತ್ವೇ ಶಿರಸೀಶ್ವರಃ | ಸದಾಮೋದನಿಧೇಸ್ತಸ್ಯ
 - 9 ಸಂತಾನೇ ಯದುಸಂಚ್ಛೀತೇ | ಅಭೂದಾಶ್ಚರ್ಯ ಮಾಧುರ್ಯಂ ವಸುಧಾಯಾ
 - 10 ಸ್ತಪಃಪಲಂ | ಸಂಗಮೋನಾಮರಾಜಾಭೂತಾರಭೂತೇ ತದನ್ವಯೇ
 - 11 ರೇಚೇಯಸ್ಯ ಯಶಃ ಸಿದ್ಧಚಾರಣೇಭಿಃ ಸುಕೀರ್ತಿತಂ | ಸರ್ವರ

- 12 ತನ್ನಿಧೇಸ್ತಸ್ಯ ಸಮ್ರಾಡಾಸೀತ್ತನೂಥವಃ ರಾಜ್ಯೇ ಬುಕ್ಕ ಮಹೀ
 13 ಪಾರೋ ಮಣೀನಾಮಿವಕೌಸ್ತುಭಃ ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇ
 14 ಸ್ತನಯಃ ಸುನಯೋನ್ಮತಃ ಹಾರಗೌರಯಶಃ ಪುರ ಹಾರೀ ಹರಿಹ
 15 ರೇಶ್ವರಃ ಯತಃ ಪೋಡಶಮಹಾದಾನ ಯಶಸಾ ದಿಗ್ವಿಹಾರಿಣಾ
 16 ಭೂಯಸಾಮಥವನ್ಯಾಣಾಂ ಭುವನಾನಿ ಚತುರ್ದಶ ತಸ್ಯೈವಹಿ
 17 ನೃಪಾಲಸ್ಯ ದೇವ್ಯಭೂಸ್ತೇಲಮಾಂಬಿಕಾ | ಶೌರೇಸ್ತಸ್ಯ ಯಥಾ
 18 ಲಕ್ಷ್ಮೀಶ್ಚಂಕರಸ್ಯೇವಪಾರ್ವತಿ | ಪಿತಾಮಹಸ್ಯ ಸಾವಿತ್ರೀ
 19 ಧಾರಾದಿನಮಣೀರಿವ ವಿರಾಜವಿಧ್ರಮೋಲ್ಲಾಸ ಶಿರ
 20 ಸ್ತುತ ಶಿರೋತ್ತಮಾ | ಆತ್ಮೇರಿವಾನಸೂಯೇತಿ ವಸಿಷ್ಠಸ್ಯಾ
 21 ಪುರುಂಧರೀ | ಶಚೀಶತಮುಖಸ್ಯೇವ ಶಶಿನೋರೋಹಿಣೀ
 22 ಯಥಾ | ದಮಯಂತೀ ನಲಸ್ಯೇವ ರಾಮಸ್ಯೇವಾವನೀಸುತಾ ತ
 23 ಸ್ಯ ಸೋರಾಂಬಿಕಾಜಾನೇರುದಧೂತ್ಸುಮಹೋನ್ನತಃ ಪ್ರತಾಪ
 24 ದೇವರಾಹೋಯಃ ಪುಷ್ಕೋಧೂತ್ಸು ವಲಯೇಕ್ಷ
 25 ಣಃ... ರೂಪಭವಮೂರ್ತೌ ಯಸ್ಯಾಂಗಾ ಅನಂಗಮಿವಾಪರಃ ಪ್ರಮೋ
 26 ಂಫಪದಮೇಯಃ ಪ್ರಜಾವಾಂಸ್ತುಗುಣೈರಧೂತಃ ಪ್ರತ್ಯರ್ಥಿಸಮಿದು
 27 ದ್ಭುತಃ ಪ್ರತಾಪಾಗ್ನ್ಯ ರಣೀರಣೇ ವಿಜಿತೋಯೇನವೀರೇಣ
 28 ವಿಜಯಶ್ರೀಕರಾಗ್ರತಃವಿಜಯೇವಿಕ್ರಮಾದಿತ್ಯ ಭೋ
 29 ಜಭೂಪ ಭವಾಪರಃ | ಅಂಗಿನೋಯಂ ಪ್ರಚಕ್ಷಂತೇ ರಾಜರಾಜಾಃ
 30 ತಾರಕಂ ಅಥಂಗಮಂಗಕಾಳಿಂಗ ವಂಗಾದೈಶ್ವರ್ಯಮರಾದಿ
 31 ಭಿಃ ರಾಜಾನೋಯಂ ನಿಷೇವಂತೇ ರಾಜಚಕ್ರೈಃ ಸ್ವಯಂಧೃತ್ಯೈಃ ರಾ
 32 ಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ | ಹಿಂದೂರಾಯಸು
 33 ರತ್ರಾಣ ದುಪ್ಪಶಾರ್ದೂಲ ಮರ್ದನಃ ಗಜಾಫಗಂಡಧೇರುಂಡೋ ಗಜೇಂ
 34 ದ್ರ ಮೃಗಯಾರತಃ ಮೂರುರಾಯರಗಂಡಾಂಕಃ ಪರರಾಯ ಭಯಂಕ
 35 ರಃ ಶ್ರೀ ಕುಂಗಭದ್ರಾ ಪರಿಫೇ ನಗರೇ ವಿಜಯಾಹ್ವಯೇ ಸಿಂಹಾಸ
 36 ನಸ್ಯಃ ಪ್ರೀತ್ಯಾಯಮವನೀಮಾಶಶಾಸನಃ | ಶಾಲವಾಹನ ನಿ
 37 ಣೀರ್ಣತೇ ಶಕವರ್ಷ ಕ್ರಮಾಗತೇ ಯುಗ್ಮಾ ಗ್ನಿಗುಣಧೂಮ್ನಾ
 38 ಸಂಯುತೇ ವಿಕೃತಿವತ್ಸರೇ ಕಾರ್ತಿಕಶ್ಯಾಂತು ಸಿತೇ ಪ
 39 ಕ್ಷೇವ್ಯಾದಶ್ಯಾಂ ಶುಭವಾಸರೇ ತುಂಗಭದ್ರಾನದೀತೀರೇ
 40 ವಿರೂಪಾಕ್ಷಸ್ಯಸ್ನುಧೌ | ಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾ
 41 ಯ ವರಾಪಸ್ತಂಭ ಸೂತಿಣೀ | ಬಹ್ವಚಾನಾಂವರೇಣ್ಯಾ
 42 ಯ ಯತವಾಙ್ಮನಸಾತ್ಮನೇ | ಪದವಾಕ್ಯಪ್ರಮಾಣೇಷು
 43 ಪರಾಂಪೌಢಿಮುಪೇಯುಷೇ | ವಾದಿವಿದ್ವತ್ಪ್ರವೀಂದ್ರಾಯ
 44 ವಿಷ್ಣುಸಿದ್ಧಾಂತವೇದಿನೇ | ವೇಂದಾತಾಚಾರ್ಯ ವರ್ಯಾಯ ವಿ
 45 ಪ್ಪುಪ್ಪೇಜಾಪರಾಯಚ | ದೇವರಾಚಾರ್ಯಪುತ್ರಾಯ ಮಾಯ
 46 ಣಾಚಾರ್ಯಧೀಮತೇ | ಅರಂಗವೇಂಠಕೇಚೈವಹೇ

II. (b)

- 47 ರಾಖ್ಯಸ್ಯಸೀಮನಿ | ವೋಟಿಗಾರಿತಿ ವಿಖ್ಯಾತ ನಾಮಾ
 48 ಸಂಗ್ರಾಮಮುತ್ತುಮಂ ದೇವರಾಯ ಪುರಂಚೇತಿ ಪ್ರತಿನಾಮ
 49 ಸಮನ್ವಿತಂ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುಕ್ತಂ ಚ
 50 ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿ ಅಪ್ಪಭೋಗೈ
 51 ರಥೇಶರೈಃ | ವಿವಿಧೈಶ್ಚಪರೈರ್ಯುಕ್ತಂ ಸತತಾಕಂಸಭೂರುಹಂ
 52 ಅಚಂದ್ರತಾರಕಂಭೋಕ್ತುಂದಾತುಂಚಾಪಿ ನಿಜೇಚ್ಛ
 53 ಯಾ | ಪುತ್ರಪೌತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಸ್ತತ್ಪುತ್ರೈಸ್ತತ ಉತ್ತರೈಃ | ಪ್ರ
 54 ತಾಪದೇವರಾಜೇಂದ್ರಮಾನೋಯೋ ಮನಸ್ಸಿನಾಂ ಸಹಿರ
 55 ಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಯದಾ ||

III. (a)

- 56 ತಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯ ಚತುಃಸೀಮಾವಳಿ ನಿರ್ನ
 57 ಯಃ ಸರ್ವೇಷಾಂ ಸುಖೋಧಾಯ ಲಬ್ಧತೇ ದೇಶಭಾಷೆ
 58 ಯಾ ವೋಟಿಗಾರಿಗೆ ಪ್ರತಿನಾಮದೇವತಾಪುರಕೆ ಮೂಡಲು ಜೆಗಿ
 59 ಪದಗಡಿಕಲನಿಂದಂ ಪಡುವ ತಂಕಲು ಕುಂಬಕಲದಿ ಬಡಗ
 60 ಪಡುವ ಬೀಡೆದಶೀಮೆ ತಾರುವರಿ ಹಳದಿಂ ಮೂಡಲು ಬಡಗ
 61 ಮೂಲೂರ ಗಡಿಯ ತೆವರ ನೀರುವರಿಯಿಂದಂ ತಂಕಲು ಶ್ರೀ
 62 ದಾನಪಾಲನಯೋರ್ಮರ್ಘ್ಯೇ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ ದಾ
 63 ನಾತಃ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ

- ⁶⁴ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ವಿ
⁶⁵ ಪಲಂಧವೇತ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪ
⁶⁶ ಪಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಏಕೈವ ಭಗೀರ
⁶⁷ ರೋಕೇ ಸರ್ವಪಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ
⁶⁸ ಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀ
⁶⁹ ಯೋಧವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಮಾನಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ
⁷⁰ ರಾಮಚಂದ್ರಃ ||

‘ಶ್ರೀ ವಿರೂಪಾಕ್ಷ’ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)

ಕೋಲಾರ ದಿವ್ಯ ಕ್ಷೇತ್ರ ಶಾಸನಗಳು.

ಕೋಲಾರದ ತಾಲ್ಲೂಕು.

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ಕೋಲಾರ ಕನಕದೇವಾಲಯದ ಸುತ್ತಲಿನ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
- 2 ಬುಲ ೧೪೫೫ ಅಗುನೇಟಿ ಶ್ರೀಮುಖನಂವತ್ಸರಂ ಅಶ್ವಿಜ ಸು ೧೨
- 3 ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ಪ
- 4 ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯಲುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಯಂ
- 5 ಚೇಯಚುಂಡುಗಾನು ಶ್ರೀಮದ್ರಾಜಪತಿನಾಯಕಾಚಾರ್ಯರೈನ ಶ್ರೀವೀರ
- 6 ರಾಮನಾಯಕುಲವಾರು ಶ್ರೀಧಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪನಂಬನೂತ್ರಂ
- 7 ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯರೈನ ಶ್ರೀರಾಮಚಂದ್ರಚೋಪಾಧ್ಯಾಯುಲಪು
- 8 ತುರೈನ ಹರಿಚೋಪಾಧ್ಯಾಯುಲಕು ಇಟ್ಟಿನತಾಮ್ರಶಾಸನ
- 9 ಮೆಟ್ಟಂ ನನು ಮಾ ಅಧಿಕಾರಾನಿಕಿ ಚೇರಿನ ಚಿನ್ನ ಪಲ್ಲೇ ಅನುಗ್ರಾಮ
- 10 ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅನಿ ಪ್ರತಿನಾಮಂಚೇನಿ ಮಾ ಮಾತಾಪಿತೃ
- 11 ಪುಲಕು ಪುಣ್ಯರೋಕಪ್ರಾಪ್ತಿ ಕೈ ಶ್ರೀರಾಮಸನ್ನಿಧಿರೋ ಸಹಿರಣ್ಯೋದ
- 12 ಕ ದಾನಧಾರಾಪೂರ್ವಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾನಿಕಿ ಚೇರೈ
- 13 ನಿಧ್ಯಾದಿಸಮಸ್ತ ಕೇಜಸ್ವಾಮ್ಯಮುಲನ್ನು ಮೀರು ಪುತ್ರಪೌತ್ರಾದುಲುಗಾ ಅನುಧ
- 14 ವಿಂಚುಕೊನಿ ಮಾವಂಶಸ್ಥಲುಕು ಕೈಯೇಪ್ರಾರ್ಥನ ಚೇನುಕೊನಿ ಸುಖಂಗಾಪುಂಡೇದಿ ಅನಿ
- 15 ವ್ರಾಯಂಚುಯಿಟ್ಟಿನ ತಾಮ್ರಶಾಸನಮು ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
- 16 ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ದಾನಪಾಲನಯೋ
- 17 ಮರ್ಥೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲ
- 18 ನಾದಚ್ಚು ತಂ ಪದಂ ಶ್ರೀರಾಮ ||

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ಅದೇ ಕೋಲಾರದ ಕನಕದೇವಾಲಯದ ವಿವರದ ಏಕಂತ್ ಕೃಷ್ಣಶಾಸ್ತ್ರಗಳಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲ ೧೦೦೦
- 2 ಪ್ರಭವಾದಿಚೆಲ್ಲುವರುಷಂಬುಲ ೪೯ ಅಗುನೇಟಿ ನಳನಾಮಸಂವ
- 3 ತ್ವರ ಪುಷ್ಯ ಶು ೧೨ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 4 ಮಾರ್ತಂಡ ರಾಜಕಂದರ್ಪ ರಾಜಕಂದೀರವ ರಾಜತೇಜೋನಿಧಿ
- 5 ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಬ್ತಪರಿಪೂರ್ಣ ಚಂ
- 6 ದ್ವಲಯನಗುತ್ತಿಪರ ನಿಟ್ಟರಗಂಡ ಬನವ ಶಂಕರಬಿರಾದಾಂಕಿತ
- 7 ಲಯನಕೊಂಕಣದಳ ವಿಪರಾಂಕುಶಲಯನ ಮಾಪುಲಗೋತ್ರ
- 8 ಪವಿತ್ರಲಯನ ಪೆದ್ದನಾಯನಿ ನರಾಣರಪ್ಪನಾಯನಿಗಾರಿ ಪೌತ್ರರೈನ
- 9 ಪೆದ್ದವೆಂಕಟಪ್ಪ ನಾಯನಿವಾರಿ ಪುತ್ರಲಯನ ಪೆದ್ದನಾಯನಿವಾರು ಶಾಂ
- 10 ಡಿಲ್ವನಗೋತ್ರಾಪ್ಪನಂಬ ನೂತ್ರ ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯುಲಯನ
- 11 ಕೊಳಾಲಸ್ವಳಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮುಳ್ಳಸುಬ್ಬಾಪದಾ
- 12 ನುಲವಾರಿ ಪೌತ್ರಲಯನ ರಾಮಕೃಷ್ಣಾ ಪದಾನುಲವಾರಿ ಪುತ್ರಲಯನ
- 13 ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ಮಾಪುಲಗೋತ್ರಪವಿತ್ರಲಯನ ಪೆದ್ದನಾಯನಿವಾರ
- 14 ನಾಯನಿವಾರಿ ಪೌತ್ರಲಯನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯನಿವಾರಿ ಪುತ್ರಲಯನ
- 15 ಪೆದ್ದನಾಯನಿವಾರು ಸರಿಮುಳ್ಳಸುಬ್ಬಾ ಪದಾನುಲವಾರಿ ಪೌತ್ರಲಯನ
- 16 ರಾಮಕೃಷ್ಣಾ ಪದಾನುಲವಾರಿ ಪುತ್ರಲಯನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ನರಾಣರಪ್ಪ
- 17 ನಾಯನಿವಾರಿ ಪೌತ್ರಲಯನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯನಿವಾರಿ ಪುತ್ರಲ
- 18 ಯನ ಪೆದ್ದನಾಯನಿವಾರು ಸರಿಮುಳ್ಳಸುಬ್ಬಾ ಪದಾನುಲವಾರಿ ಪೌತ್ರಲ
- 19 ಯನ ರಾಮಕೃಷ್ಣಾ ಪದಾನುಲವಾರಿ ಪುತ್ರಲಯನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ

- 20 ವ್ರಾಯಂಚಿ ಯುಚ್ಚಿನ ಧೂದಾನತಾಪು ಶಾಸನಮೆಟ್ಟುಂನನು ಮಾನಾಯಕ
 21 ತನಾನುಕುಚೆಲ್ಲೆ ಪೆದ್ದನಾಯನಿದುರ್ಗಾನುಕು ವಳಿತಮ್ಮನರಾಮಕುಪ್ಪಂ
 22 ಶ್ರೀಮರೋನುಪೆದ್ದರಾಗ್ರಾಮಾನುಕು ನಡಚೆಲ್ಲೊನು ಮೀಕುಮಾ
 23 ಕು ಪುತ್ರಪುತ್ರಪಾರಂಪರಂಗಳಾನು ನಡಚೆಲ್ಲೊಗಾನು ಈ ಮಕರಸಂಕ್ರಾಂತಿ
 24 ಮಹಾಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೊದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಳಾನು
 25 ಕಾಡಾರಂಥಂಧೂಮಿ || ಪದಪ್ಪೆದು ತೂಮುದಯಚೆಲ್ಲೊನು ಇಚ್ಚಿನಾ
 26 ರಂಗನುಕಮಾಪೆದ್ದಲಕು ಪ್ರೀತಿಗಾನು ಇಷ್ಟದೈವಂ ಅರ್ಪಣಂ
 27 ಇಚ್ಚಿನಾರಮು ಮೀಪುತ್ರಪುತ್ರಪಾರಂಪರಂಗಳಾನು ಸುಖಾನಾ
 28 ಅನುಭವಿಂಚುಕೊನಿ ವಚ್ಚೆದಿ ಅನಿ ವ್ರಾಯಂಚಿ ಇಚ್ಚಿನ ದಾನಶಾಸನಮು
 29 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
 30 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
 31 ಧರಾಂ ಪಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ

(ಶ್ರೀ ಗೋಪಾರಾ)

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ಕೋರಾರ ತಾಲ್ಪೊಳು ಕನಬಾ ಹೋಬಳಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 6'-0"X4'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಕಲವರುಷ ೪೫೩೫ ಶಕವರುಷ ೧೩೫೬ನೆಯ ಮೇಗೆ ಸಲುವ ಅನಂದಸಂವತ್ಸರ
 2 ...೩೦ ಸೋ ಅರ್ಧನಕ್ಷತ್ರ ಪ್ರೀತಿಯೋಗ ಬವಕರಣ ಸೂರ್ಯಗ್ರಹಣ ಪುಣ್ಯಕಾಲ
 3 ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ತಮುದ್ರಾದಿಪತಿ
 4 ಶ್ರೀವೀರಪ್ರತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಪ್ರೀತಿರಾಜ್ಯಂ
 ಗೆಯವಲ ಶ್ರೀಮನ್ ಮಹಾ
 5 ಪ್ರಧಾನ ಪೆರುಮಾಳೆದಂಣ್ಣಾಯಕರ ತಂಪು ಮಲ್ಲಂಗಳು ಬಮ್ಮನಮುದ್ರದಲು ಲಬ್ಧಿಣ್ಣೊಡೆಯರ ನಿರೂಪದಿಂದ
 ನಾಯಕತನವ ಮಾಡುವಲ
 6 ತಮ್ಮ ನಾಯಕ ತನಕೆ ಸಲುವ ಕೋಳಾಲನಾಡಲು ಮುಕ್ಕಣ್ಣ ಪೊಡೆಯರ ಸೊಂಜಗುಂಡರು ಸೆಟ್ಟಯಹಳ್ಳಿಯ
 7 ಬಾಗೆಯ ಅಹಯಹಳ್ಳಿಯ ಪಶ್ಚಿಮಭಾಗದಲು ನಾಲು ಅಪ್ಪಾರವಾಗಿ ಬಿಟ್ಟು ಮಾರನಮುದ್ರವನು
 8 ಕುಂಟೆ ಕಟ್ಟಿ ತೋಟ ತುಡಿಕೆ ಅಣೆಕಟ್ಟು ಕಾಡಾರಂಥ ನೀರಾರಂಥ ಎಡವಿಳುಗುಯ್ಯಲು ಮೊದಲಾದ ಸಮಸ್ತ...
 ಸಾಮ್ರಾಜ್ಯವನು
 9 ಹರಿತಸಗೋತ್ರ ಅಪಸ್ತಂಬಸೂತ್ರ ಯಜುರ್ವೇದಾಧ್ಯಾಯಿಗಳಾದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಮಹ
 10 ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಣೊದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು
 11 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರವಾಗಿ ಸುಬದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಆ ಗ್ರಾಮದ ಹಿರಿಯಕೆರೆಯ ಕೆಳಗೆ
 ಹತ್ತುಕೊಳಗ ಗದ್ದೆ
 12 ಯನು ಶ್ರೀ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರುಮರನಾಥದೇವರ
 ಪಡಿತರ ದೀ
 13 ಪಾರಾಧನೆಗೆ ಸೆಲಸುತ್ತಾ ಆಡಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯ ಅಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸೂದು ನಿಮ್ಮ
 ಧೂಮಿಗಳು
 14 ದಾನಾಧಿಕಾರ್ಯಂಗಳಿಗೆ ಸಲುವುದು ನಿಮ್ಮ ಕೆಳಗೆ ಉನಮಾನವಾದರೆ ನೀಲು ಮಹಾಜನಂಗಳು ಕಟ್ಟುಲಬ್ಧವರು
 15 ಯೇ ಶಾಸನದ ಮರಿಯಾದೆಯಲ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರು
 16 ಮರನಾಥದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಮಾಡಿ ಶಿರಾಶಾಸನವ ಮಾಡಿಕೊಟ್ಟವಾಗಿ ನೀವು ಯೇ
 17 ಅಪ್ಪಾರವನೂ ಸರ್ವಮಾನ್ಯನಾಗಿ ಆಡಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ಅನುಭವಿಸಿ ಸುಬದಿಂದ ಬಾಳುವೆಂದು
 18 ನಮ್ಮ ಸ್ವೀಕೃತಪ್ರಾತಿಪಾಸಂತರ ಅನುಮತದಿಂದ ಅರಸಿನವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ವರಾಜಿಯಿಂದ ವೊ
 19 ಡಂಬಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವರುಂಧರಾಂ ಪಪ್ಪಿವರಿಪ
 20 ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೇಯೋನುಪಾಲನಂ ದಾ
 21 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಚೋಡಿ ತಲಗುಂದ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

- 1 ಪಲವಂಗರಂವತ್ಸರದ
 2 ವಯಶಾಖ ಬ ೧೨ ಲು ಶ್ರೀ
 3 ಮತ್ತು ಬಯರರಸನು
 4 ಇಲ್ಲ ಬಿದ್ದು ವಸ್ತುಹೋಗಿ
 5 ಸ್ವಾಮಿಪಾದಕ ಸೇರಿದನು

(ಶೀಕಲ ಅಕ್ಷರ ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

ಅದೇ ಹೋಬಳಿ ತಲಗುಂದ ಗ್ರಾಮದಿಂದ ಬುಸ್ತೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ಸಂ
- 2 ವತ್ಸರ ಶ್ರಾವಣ ಬಿ ಗುರುಪಾರ
- 3 ದಲು ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ ಅ
- 4 ಯೃಪ್ಪನವರು ತಮ್ಮ ಪುರೋಹಿತ

- 5 ನರಸಂಧಟ್ಟರಿಗೆ ದಾನಮಾಡಿ
- 6 ಕೊಟ್ಟ ಹೊಲ ಬಂ .11. ಇದಕೆ ಆ
- 7 ರು ತಪ್ಪರಾಗದು ರಾಮಪ ಬರೆ
- 8 ದದ್ದು

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನಹಳ್ಳಿಯಬಳಿ ಹೊಂಗೇಗಿಡದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.
(ಆಕ್ಷರ ಸವೆದಿದೆ).

- 1 ಶ್ರೀಮುಖ ಸಂ.....ಮಾರ್ಗ
- 2 ಶಿರ.....ವಾರದಲು ಶ್ರೀಮತು
- 3 ವೀರೋಜಿ ಪಂತರು ತಮ್ಮ ಬಂಟಿ ಅ
- 4 ಮೃಯ್ಯಗೆ ಕೊಟ್ಟ ಹೊಲ

- 5ಪಾಪ.....
- 6 ಶ್ರೀಡಾಡೇಶ್ವರಿ.....ಪಾದ.....
- 7ಶ್ರೀ.....ಶ್ರೀ.....

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊರಾರದ ಬಂಡೆಯಮೇಲೆ.

- 1 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ಗುರುವಾರದಲು
- 2 ಬೊಮ್ಮರಸರಮಗ ಚಿಕ್ಕರಸನು ಮಾ
- 3 ದಿನದ ಮರಿಜುಗುಳಿ ಯೆಂಬ ಕೆಪೆಯ
- 4 ಕೆಳಗೆ ಶ್ರೀಮದಪರಾಂಡಕೋಟಿ ಬ್ರ
- 5 ಹ್ಯಾಂಡನಾಯಕ ದೇವತಾ ಸಾರ್ವಭೌಮ

- 6 ಶ್ರೀವರದರಾಜಸ್ವಾಮಿಯವರ ದೀಪ
- 7 ಮಾರ್ಲೆ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಬಂ 11.
- 8 ಇದಕೆ ತಪ್ಪಿದವರು ಸತ್ತನಾಯ 20
- 9 ದವರು ಶ್ರೀ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- 1 ಅನಂದ ಸಂವತ್ಸರದ ನಿಜಾಣಿಪ್ಪ
- 2 ಶು ೫ ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 3 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ವೇಂಕಟಪತಿ ದೇ
- 4 ವ ಮಹಾರಾಯರು ಪೃಥವಿಯ ರಾಜ್ಯವ
- 5 ನಾಳುವಲ ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ

- 6 ತಮ್ಮಯ ಗಪುಡರ ಮಕ್ಕಳು ಶ್ರೀಮ
- 7 ತು ಮೊಮ್ಮಾಯಿಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ
- 8 ಧರೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ
- 9 ಸಿದ ಗಂಜುಹಳ್ಳಿಗ್ರಾಮ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಡೇರಹಳ್ಳಿ ಯಲ್ಲೆಯಲ್ಲಿ ಬೆಟ್ಟದಮೇಲೆ (ದಂಡಕಮಂಡಲು).

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೈಯ ಸಂವತ್ಸರಂ
- 2 ಅಶ್ವಿಜ ಸು ೧೦ ಗುರುಪಾರ
- 3 ಮುನಾಡು ವೀರಮನಾಯಕರು

- 4 ಪುಲಕೋ ಪೊಟ್ಟಾಡಿ ಆ ಪುಲಿನ ಜಂ
- 5 ಪಿ ತಾನು ಸ್ವರ್ಗಮು ಚೇರನು ಶ್ರೀ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗನಮುದ್ರಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲು.

- 1 ಶ್ರೀ ಸುಬ್ಬಚೇಯರಮಗ
- 2 ಮಣಿಯಪ್ಪಗೆ ಹಜರತು
- 3 ಮೂಲಕ ಸಾಹೇಬರು ಕೊ

- 4 ಟ್ಟ ಕಟ್ಟುಕೊಡಗೆ ಹೊ
- 5 ಲಂ 1. ಶ್ರೀ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೇನಹಳ್ಳಿ ಬಿಟ್ಟು ಬುಡದಲ್ಲ ವಡ್ಡರ ಬಂಡೆಗೆ ಪಶ್ಚಿಮ ಗುಂಡಿನಲ್ಲ.

ಪ್ರಮಾಣ. 4'-6"×3'-9"

- 1 ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೫
- 2 ಭಾನುವಾರದಲು ದೇಶಕುಲಕರಣ ವೆಂಕಟ
- 3 ರಾಮಯ್ಯನವರ ಮಕ್ಕಳು ನಂಜುಂಡಯ್ಯ
- 4 ನವರು ಸುಗುಟ್ಟೂರ ಶ್ರೀತಮ್ಮಯ್ಯ ಗೃಹದ
- 5 ಅಪ್ಪಣೆಯಿಂದ ಶ್ರೀ ವೀರಭದ್ರ ದೇವರಿಗೆ
- 6 ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ . || . ಹತ್ತು

- 7 ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯ್ಯನು ಆ
- 8 ನುಭವಿಸಿಕೊಂಡು ದೇವರಸೇವೆ ನಡಿಸಿ
- 9 ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಸಿಕೊಟ್ಟ ಧ
- 10 ಮರ್ ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ
- 11 ಗಳು ಶ್ರೀ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

- | | | |
|--------------------|---------------------------|---------------|
| 1 ಮಂಗಸಮುದ್ರದ ಮ | 2 ರಸಿಗೆ ಕೊಟ್ಟ ಮಾನ್ಯಹೊಲ ನಾ | 3 ಇದಕ್ಕೆ ಸಲ್ಲ |
| 4 ಹಾ ಜನಗಳು ಲಬ್ಧಪ್ಪ | 5 ಗುಳ | |

ಹುತ್ತೂರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲ ಕುಂದಾರ ರಾಮಯ್ಯನ ಮನೆಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ
- 2 ಶಕವರಾಪ್ಪ ೧೫೪೩ನೆಯ ದುರ್ಮುಕ್ತಿ ಸಂವತ್ಸರದ ವಷಶಾಖ
- 3 ಬ ೧೨ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೊಡೆ
- 4 ಯರು ಪೃಥ್ವೀ ಸಾಂಮಾಜ್ಯವ ಮಾಡುವಲ್ಲ ಹೊಳಲ
- 5 ಯ ಮಹಾಜನಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ
- 6 ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಟ್ಟ ಗಡ್ಡೆ ಬಂ . || .

ಅದೇ ಶಹಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊಠಾರದ ಬಂಡೆಗಳಲ್ಲ.

- | | | | | | |
|--------------------------------|-------------------------------|---------------------------|---------------------------|------------------------------------|-------------------------------|
| 1 ಪಲವಂಗ ಸಂವತ್ಸರ ಚಯಿತ್ರ ಸು ೧ ಸೋ | 2 ಮವಾರದಲು ಬಾಚೆಯನಾಯಕರ ಮಕ್ಕಳು ಮ | 3 ರೆಯ ನಾಯಕರು ಸೋಮೇಶ್ವರದೇವರ | 4 ದೀಪಮಾರ ಸೇವೆಗೆ ಐಗುಳ ಹೊಲವ | 5 ನು ಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ | 6 ಮೇಶ್ವರ ದೇವರೆ ಪಾದವೆ ಶರಣುಶ್ರೀ |
|--------------------------------|-------------------------------|---------------------------|---------------------------|------------------------------------|-------------------------------|

ಅದೇ ಹುತ್ತೂರು ಹೋಬಳಿ ಹೊಳಲ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗೆಗಿಡದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 4'-3"×1'-6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣಪನಾಯನ
- 2 ಗಾರು ಧಂಟರೋತು ವಿಜಯ ಸಂ
- 3 ವತ್ಸರಂ ಮಕ್ಕ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯ
- 4 ಕಾಲಮಂದು ಶ್ರೀಚಪ್ಪದೇಶ್ವ
- 5 ರಿ ಅಮ್ಮವಾರಿಕಿ ಧಕುತಿನಂ
- 6 ಚಿಕ್ಕಟ್ಟಿನ ವಿಜಯ

- 7 ಮಂಟಪಂ ಚಂದಸೂರಿ
- 8 ಯಾದಲು.....
- 9 ಪುಂಡೇದಿ.....ಶ್ರೀಚಪ್ಪದೇ
- 10 ಶ್ವರಿ ಅಮ್ಮವಾರಿ ಪಾದಮೇಗ
- 11 ಕಿ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಹೊಳಲಗ್ರಾಮದ ಕೊಠಾರದ ಬಂಡೆಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-6".

- 1 ಶ್ರೀಮತು ಪೈಂಗಳನಾಮ
- 2 ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೧೩
- 3 ಸೋಮವಾರದಲು ವೀರಮರ
- 4 ಸರ ಮಕ್ಕಳು ರಾಜಯಗಳ
- 5 ಹೊಳಲಯ ಪುರೋಹಿತ ಶ್ರೀ
- 6 ನಂಜುಂಡ ಧಟ್ಟರಿಗೆ ತಮ

- 7 ತಂದೆ ವೀರಮರಸರಿಗೆ ಪುಣ್ಯ
- 8 ರೋಕವಾಗದೇಕೆಂದು ಸಮರ್ಪಿಸಿದ
- 9 ಹೊಲಬಂ . || . ಹತ್ತು ಕೊಳಗ ಇದಕ್ಕೆ ಕೀ
- 10 ಡು ಬಯಸಿದವರು ಗೋವಕೊಂದ
- 11 ಪಾಪದಲ ಹೋಹರು ಶ್ರೀ

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ಅದೇ ಹೊಳಲಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ೨ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗ್ರಾಮದ ಯಲ್ಲೆಯಲ್ಲಿ ಪಾಪೇಗಾಡನ
ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 6'-0"×4'-3".

(ಹಳಗನ್ನಡಕ್ಕರ)

- | | |
|---|----------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿಯಮ | 5 ಕೊಟ್ಟದು ಸ. ರಿ ಪಡೆದ |
| 2 ಬ್ಬಂದತುಜುಗೊಳುದ್ದತ್ತೊನ್ ಅಪದಿಮ್ಮರೆ | 6ಪೊಲಲಿ |
| 3 ಡೆ ಅಕೊಮನಗರೆ ಇವಣ್ಣ ಕರಾಟುಕೊಟ್ಟದು ಪನ್ನೆರ | 7ಯೊರ್ |
| 4 ಡು ಕಬನಿದೇವಪಾಗಡಿಯಲನೆ..... | 8ಪೊರ್ |

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ಅದೇ ಹೊಳಲಿಗ್ರಾಮದಲ್ಲಿ ಸೀತಾರಾಮಭಟ್ಟರ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೆಯ ತುಂಡಿನಲ್ಲಿ)

- | | |
|-----------------------------|------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷಮಹಾ..... | 3ನಾಡ |
| 2 ರಾಜರಾಜೇಂದ್ರವಿರಾಜ್ಯಂ..... | |

(2ನೆಯ ತುಂಡಿನಲ್ಲಿ)

- | | |
|------------------------|-------------------|
| 1 ಮುಟ್ಟು ಒಕ್ಕಲೆದಾ..... | 4 ಡು ಕೊಟ್ಟುಕೊಟ್ಟಿ |
| 2 ರಾಜವಸಿಯ..... | 5ಶಿಕ್ಷಣಗಕಲ |
| 3 ಟ್ಟಪಟ್ಟುಕಾರೊಳ್ಳರ | |

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ಅದೇ ಗ್ರಾಮದ ಸೋಮಯ್ಯನವರಲ್ಲಿದ್ದ ಸನ್ನದು.

- 1 ರಾಜಶ್ರೀ ಕೋರಾರದ ಅಮೀರ್ ಚೆನ್ನ ಗರುಡಯ್ಯ
- 2 ನವರಿಗ ಪೂರ್ಣಯ್ಯನವರು ಬರಸಿದ ನಿರೂಪ ಅದಾಗಿ
- 3 ಈ ತಾಲ್ಕು ಹೊಳಲಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮ ೧ಕ್ಕೆ ಸಪ್ತಮ್.
- 4 ಸಂವತ್ಸರದ ದೇರಿಜು ಗು ೩೨೭೧ ಮೈಕಿ
- 5 ಕಂಗು ೨೫೦ ಯಂನೂರೈವತ್ತು ವರಹವನ್ನು ಬಾ
- 6 ಹೈರ ಕಡೆಯಂತೆ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು
- 7 ಗ್ರಾಮವನ್ನು ಬಾಹೈರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ಬಾಕಿ ಕಂಗು
- 8 ೧೩೭೧ನು ನೂರುಮೂವತ್ತೇಳು ವರಹ ಅರುಹಣ
- 9 ವನ್ನು ವೃತ್ತಿ ೬೪ಕೆ ಮನೆ ೬೪ಕೆ ೨೯೨ ಛಟಮಾನ್ಯ
- 10 ವಾಗಿ ವರುಷಂಪ್ರತಿಯಲ್ಲು ಸರಾಗಗೊಡಿಸಿ ಸಿದ್ಧಾರ್ಥಿ
- 11 ಸಂವತ್ಸರದಾರಥ್ಯ ನಡೆಸಿಕೊಂಡು ಬರುವುದು ರವುದಿ,
- 12 ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ ೯ರಲ್ಲು ರುಜು ಶ್ರೀ||

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ಅದೇ ಹೊಳಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವನದಿಯ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ 5'-0"×1'-2".

(ಹಳಗನ್ನಡಕ್ಕರ)

- | | | |
|---------------------|------------------------|----------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿ | 2 ಜನದತುಜುಗೊಳೊ | 3 ಅವಣ್ಣಪದಿಕ್ಕೊಳಕಲ |
| 2 ಯಮಂಗಲದಮಹಾ | 4 ಕ್ಕಳೆಯನ್ನಾಡಿ ಸತ್ತೊನ್ | 5 ನಿಪರಿಹಾರಂ ಕೊಟ್ಟೊರ್ |

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ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು.

ಮುಳಬಾಗಲ ತಾಲ್ಲೋಕು ಕನಕೆಯಲ್ಲಿ ಶ್ರೀಪಾದರಾಜರ ಮಠದ ಮಾಜಿ ಏಜಂಟರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ
ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ|
- 2 ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ||

- 3 ಸ್ತಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶಕಾಬ್ಧಿ ೧೪೯೯ನೇ ಈಶ್ವರ ಸಂವತ್ಸ
 4 ರ ಫಾಲ್ಗುಣ ಬಿ ೩೦ ಶನಿವಾರ ಶ್ರೀಮನ್ ಮಹಾರಾಜಾಧಿರಾಜರಾ
 5 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ
 6 ರೈಯ್ಯನವರು ಚಂದ್ರಗಿರಿಯಲ್ಲು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
 7 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ನಾಡಪ್ರಭು ನಂದೇಗವುಡರು ತ್ರಿವತ್ಸಗೋ
 8 ತ್ರದ ಅಪಸ್ತಂಭ ಸೂತ್ರದ ಯಜುಶ್ವಾಪಾಧ್ಯಾಯಿಗಳಾದ
 9 ವೆಂಕಟರಾಮಧಟ್ಟರ ಪುತ್ರರಾದ ತಿಮ್ಮ ರಾಜಧಟ್ಟರಿಗೆ ಕೊ
 10 ಟ್ತ ಧೂದಾನಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆ
 11 ಲ್ಲಿಕೆಗೆ ಸಲುವ ಬೈರಕೂರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ
 12 ವನು ಸರ್ವಮಾನ್ಯವಾಗಿ ಸೂರೋಪರಾಗ ಪುಣ್ಯಕಾಲ
 13 ದಲು ಶ್ರೀರಘುನಾಯಕಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೃಷ್ಣಾರ್ಪಣ
 14 ಬುದ್ಧಿಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಹಿರಣ್ಯೋದಕವಾನ
 15 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಟ್ಟವಾದಕಾರಣ
 16 ಈಗ್ರಾಮದ ಚತುಸ್ತೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಕ್ಷೇಪ ಮೊದಲಾದ
 17 ಅವ್ಯಥೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಕಾಡಾರಂಥ ನೀರಾರಂಥ
 18 ಮೊದಲಾದ ಸಮಸ್ತವನ್ನು ದಾನಾಧಿಕೃತ ವಿನಿಮಯ
 19 ಧೋಗ್ಯಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ
 20 ಪಾರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಯಸ್ವಾಮಿಯಾಗಿ ಈಹಾ
 21 ರುವಹಳ್ಳಿ ಗ್ರಾಮವನು ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲ
 22 ಯುಹುದು ಕೊಟ್ಟತಾಮ್ರಶಾಸನ ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ
 23 ವಾಜಪೇಯ ಶತಾನಿಶ ಕೃತ್ವಾತತ್ಪಲ ಮಪ್ಪೋತಿಧೂ
 24 ಮಿದಾನಾತ್ರದಶ್ಚ ತೇ|| ಗಣ್ಯಂತೇಪಾಂಸವೋರೋಕೇ
 25 ಗಣ್ಯಂತೇವರ್ಷಬಿಂದವಃ|| ನಗಣ್ಯತೇವಿಧಾತೃಪಿ ವಿಪ್ರದತ್ತಾ
 26 ವನುಂಧರಾ|| ನವಿಷಂ ವಿಷಮಿತೃಹುರ್ಬುಹ್ಯಸ್ತಂ ವಿಷಮುಚ್ಯ
 27 ತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪುತ್ರಕಂ||

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ಮುಳಬಾಗಲ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ದಾರೇನಹಳ್ಳಿಬಳಿ ಕೆರೆಗೆ ಪೂರ್ವಗುಟ್ಟಿಗಳಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀಮತುಬರಸಂ	7 ಡುವಿನ ಗ್ರಾಮದಲು	12 ವೊಂದು ಬಂಡುಗ
2 ವತ್ಸರದಪುಷ್ಯ ಬಿ೩೦	8 ಪಂಚಾಂಗದಪರಬ್ರಾ	13 ಗದ್ದಯನುದಯ
3 ಸೂರಿಯಗ್ರಹಣದ	9 ಕ್ಷಣರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ	14 ಪಾಲಸ್ತರು ಈ ಧರ್ಮ
4 ಲು ಈಶ್ವರನಾಯಕ	10 ಧರ್ಮಶಾಸನ ಆ ವೊರ	15 ನಾರೊಬ್ಬರು ಅಳುಪ
5 ರು ನಾಯಕತನಕೆ	11 ಚಕ್ಕಕೆಹಿಯ ಕೆಳಗೆ	16 ರಾಗದ
6 ಸಲುವ ಹಿರಿಯ ಮ		

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ಬೈರಕೂರ ಹೋಬಳಿ ಹೆಬ್ಬಣಿ ಕೇಶವಾಚಾರ್ಯರಲ್ಲಿ ನೆಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಸ್ತಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕಾಬ್ಧಿಂಟುಲು ೧೬೨೧
 2 ಆಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಛಾದ್ರಪದ ಬಿ೩೦ ಬುಧವಾರಂ ಸೂರೋ
 3 ಪರಾಗಂ ಹಸ್ತ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜ
 4 ಕಾಚಾರ್ಯಲಯನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ
 5 ಸ್ವತಂತ್ರಲಯನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ
 6 ಲಯನ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾ ರಾಧಕುಲಯನ ಶ್ರೀ
 7 ಮ ಶ್ರೀವೇದನಿಧಿಸ್ವಾಮುಲವಾರಿ ಪರಂಪರಾಶಿಷ್ಯಲಯನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿಸ್ವಾ
 8 ಮಿ ಶ್ರೀಪಾದವೊಡೆಯಲುವಾರಿಕಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥಸ್ವಾಮಿವಾರಿ ಧಂ
 9 ಧಾರಾನಿಕಿ ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕುಳವೊಡೆಯಲವಾ
 10 ರಿ ಪಾತ್ರಲಯನ ನಲ್ಲಪಕಾಳಾಕಕುಳವೊಡೆಯಲವಾರಿ ಪುತ್ರಲ
 11 ಯನ ಉತ್ತಮರಂಗಪ್ಪ ಕಾಳಾಕವೊಡೆಯಲವಾರು ಯಿಟ್ಟಿನ ಮಠಮು
 12 ದಾನಶಾಸನಮು ಮಾಯೇಲುಬಿಡಿಅಯಿನ ಆರಣ್ಯವಾಳ್ಯಂನಾಲುಗು
 13 ಮಾರ್ಗಮುಲು ಪಟ್ಟಿಪಡ್ಲ ಪೆಂಕಕಾಯಧಾನ್ಯಂ ಪರಿಕುಲನಹ ಪೆರಿ ಕ
 14 ಗಕೆ ಕಾಂ ಕಾಸು ವೊಕಟಿ ಪಲಸರಕು ಪೆರಿಕ ಗಕೆ ಕಾ೨ ಕಾಸುಲುರೆಂದು
 15 ಯೀಕ್ರಮಾನಕು ಯಿಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನುಸಹಿರಣ್ಯೋ
 16 ದಕ ದಾನಧಾರಾಪೂರ್ವಕಮುಗಾನು ಕಟ್ಟಡದೇಸಿನಾಮು

- 17 ಗನುಕ ಮಲಂಶಿಷ್ಯ ಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ ಸ್ತಾ
 18 ಯುಗಾನು ಅನುಭವಾನಿಕಿ ತಚ್ಚುಕೊನಿ ಶಿಷ್ಯ ಪಾರಂಪರ್ಯ
 19 ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಪಾನ ಪುಂಡೇದಿ ಆನಿ
 20 ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದಪೋಡೆಯಲುವಾರಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ
 21 ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕೊಳಾಕಕುಳವೋಡೆ
 22 ಲವಾರು ಯಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ
 23 ಮರ್ಛೇದಾನಾಥೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ
 24 ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
 25 ಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೋಧವದ್ವಿಃ ಸರ್ವಾ
 26 ನೇತಾನಾಧಿವನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಧೂಯೋಧೂಯೋಯಾಚೇ
 27 ರಾಮಧದ್ರಃ || ಶ್ರೀರಾಮ ||

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ಅದೇ ಬೈರಕೂರು ಹೋಬಳಿ ಕೊತ್ತೂರುಗ್ರಾಮದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | | |
|------------------------------|--------------------------|
| 1 ಅನಂದ ನಾಮ ಸಂವತ್ಸರ | 6 ಶ್ರೀಚವುಡಯ್ಯ ದೇವರಿಗೆ ನಮ |
| 2 ದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲಿ ಶ್ರೀಮ | 7 ಬಿಸಿದ ಹೊಲ ಬಂ \|\| ಇದ |
| 3 ತುಮಾದಯಗಳು ನಾಡಗಪು | 8 ನು ಕೆಡಿಸಿದವರು ತಮ್ಮ ತಾ |
| 4 ಡತನವಮಾಡುವಲ್ಲಿ ತಮ್ಮ | 9 ಯಿಗೆ ತಪಿದವರು ಶ್ರೀ |
| 5 ಪಿತ್ತಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |

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ಮಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮನಂದ್ರದ ಎಲೈಯಲ್ಲಿ ವೇಗಮಡುವಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 2'-3"×3'-6"

- | | |
|------------------------------------|--|
| 1 ಅಂಗೀರನ ಸಂವತ್ಸರ ಪಾಲುಗುಣ ಸು ೧ | 6 ತಂಮ ಪುತ್ರ ಪಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅನುಧ |
| 2 ಅದಂದು ಮಲ್ಲಪಗಳ ಲಂಗಣ್ಣನು ಪುರೋ | 6 ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನು |
| 3 ಪಿತ ಸರಸಿಂಹಭಟ್ಟರಿಗೆ ಪುರೋಹಿತಮಾ | 7 ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೊಟ್ಟ ದಾನಶಿರಾ |
| 4 ನೈವಾಗಿ ಬಿಟ್ಟ ಮೂಗುಳ ಗದ್ದೆಯನು ಅವರು | 8 ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರಾದಿಗಳು ಸಾಕ್ಷಿಗಳು ಶ್ರೀ |

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ದುಗ್ಗನಂದ್ರದ ಹೋಬಳಿ ಸಂಗನಂದ್ರದ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲಿ.

- | | | |
|-----------------|-------------------|---------------------|
| 1 ಶ್ರೀಮುಖ ಸಂವ | 6 ರಾಮರಾಜಯ್ಯ | 11 ಆಗರದ |
| 2 ತ್ವರದ ಮಯಶಾ | 7 ಗಳು | 12 ಬಾಲಯ್ಯನು ಶ್ರೀ |
| 3 ಬ ಶುಭ ನವಮಿ | 8 | 13 ಸಂಗೇಶ್ವರ ದೇವರ |
| 4 ಶುಕ್ರವಾರದಲು | 9 ಕುಲ | 14 ಸೇವಾರ್ಥ ಎತ್ತಿಸಿದ |
| 5 ಶ್ರೀಮತು ದೇಶಾಯ | 10 ತಿಲಕ | 15 ಮಂಟಪ |

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ಅದೇ ಹೋಬಳಿ ಸಂಗನಂದ್ರದ ಬಳಿ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲಿ.

- | | | |
|-----------------------------|-----------------------------|------------------------|
| 1 ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಚೈತ್ರ | 12 ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ನಿ | 22 ದಾರಂಥ ಮೊದಲಾದ |
| 2 ಬ ೬ ಲಿ ಶ್ರೀಮತು ಕುರು | 13 ಮಿತ್ತವಾಗಿ ನಮ್ಮ | 24 ನಮಸ್ತ ಸ್ವಾಮ್ಯವನು |
| 3 ಡಮರೆಯ ತಿಮ್ಮಯ | 14 ಸಲುವ ಕುರುಡಮರೆ | 25 ನೀವೇ ವಂಶ ಪರಂಪರೆ |
| 4 ಗಳ ಮಕ್ಕಳು ರಾಚಯ್ಯ | 15 ನೀಮೆಯೊಳಗಣ | 26 ಯಿಂದ ಅನುಭವಿಸಿ |
| 5 ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ | 16 ಕರಪನಹಳ್ಳಿಯೆಂ | 27 ಶ್ರೀದೇವರ ಕಾರ್ಯವನು |
| 6 ವಾಗಿ ಅಸ್ಥಾನಿಕ ಕಣ್ಣಪ್ಪಗೆ | 17 ಬ ಗ್ರಾಮವನು | 28 ನಡಿಸುತ್ತಾ ಬಹದ್ದೆಂದು |
| 7 ಬರಿಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ | 18 ಆ ದೇವರ ಪ್ರೀ | 29 ಬರಿಸಿಕೊಟ್ಟ ಶಿರಾಶಾ |
| 8 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಬರಾಂಡ | 19 ತೃರ್ಥವಾಗಿ ಕೊಟ್ಟವಾಗಿ | 30 ಸನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ |
| 9 ಕೋಟಿ ಬ್ರ | 20 ನೀವು ಪುತ್ರಪಪುತ್ರ | 31 ಪಾದವೇಗತಿ |
| 10 ಪರಮೇಶ್ವ | 21 ಪರಂಪರೆಯಾಗಿ | |
| 11 ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ | 22 ಆ ಗ್ರಾಮಿಕ ಸಲುವ ಕಾ | |

ಅವನಿ ಹೋಬಳಿ ಬಲ್ಲಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೂಳಿಹೋಗಿದ್ದ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×5'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಶ್ರೀ	7 ಕಾದುಸಕ್ಕೊ
2 ಮತ್ತಿಧುವನಕರ್ತೃ ತಪರಾಜ್ಯಂಗೆಯೆ	8 ಸಗ್ಗಿಯಾದಂ
3 ಬಲ್ಲದಂಕಮನೆಮುದ್ದ ಮಲ್ಲಯಂ ಊರ	9 ಪೊರಕಮ
4 ತುಪುಪುಯಿ (ರೊ)	10 ಲೆಯಕಲ
5 ಲೊಳುತು	11 ನಿಲಿಸಿದೊ
6 ಉವಂಕಟ್ಟಿ	

ಅದೇಹೋಬಳಿ ಕಾಶೀಪುರಕ್ಕೆ ಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0"×2'-0"

1 ಮನ್ಮಥ ಸಂವತ್ಸರದ	6 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟ ಹೊಲ ಕಂ ೧
2 ಶ್ರಾ ಬ ೧ ಲು ಶ್ರೀಮತು ಮಹಾ	7 ಇದನು ಸೂರಿಯ ಚಂದಿರ
3 ಪ್ರಧಾನ ತಿರುಮರಯಗಳು	8 ರುಳ್ಳು.....ನಡಿಸುವರು
4 ಶ್ರೀಮತು ಮುಳವಾಗಿಲ ಅಂಜ	9 ಭಾಗಿಗಳು ಅಂಜನೇಯಸ್ವಾಮಿ
5 ನೇಯದೇವರ ಪಡಿತರ	10 ಪಾದವೇಗತಿ

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಡ್ಡಿಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಗುಟ್ಟಗಳಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×3'-9"

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು	6 ಅಕ್ಷಯ ಪುಣ್ಯವಾಗ	11 ಸರ್ವಮಾನ್ಯ.....ಕೆಪ್ಪ
2 ಸಕಲಗುಣಸ್ಥ	7 ಬೇಕೆಂದು ಶ್ರೀರಂಗ	12 ಯ ಕೆಳಗೆ ಪೊಂದು ಬಂ
3 ಪನ್ನರಹ ರಾಮಯ	8 ರಾಯರ ಅಪ್ಪಣ್	13 ಡುಗಗದೆ ಇದನಾರೊಟ್ಟ
4 ನಾಯಕರು ತಮ್ಮ	9 ಯಂ ಪಡೆದು ರಾಮ	14 ರು ಕೆಡಿಸಿದರು ಮಾತಾ
5 ಮಾತಾ ಪಿತೃಗಳಿಗೆ	10 ಯ ದೀಕ್ಷಿತರಿಗೆ ಕೊಟ್ಟ	15 ಪಿತೃಗಳ ದ್ರೋಹಿಗಳು

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಶೃಂಗೇರಿ ನದುಮನ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ವಿರಗಾರರ ನತ್ತವೆಂಬಸ್ಥಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ	9 ಮುಣ್ಣನದ
2 ತ್ರಿಧುವನಕರ್ತೃರಭಟಾರರ ಸ್ಥಾನಮನಾಳುತ್ತಿರೆ	10 ಗೊಳನತ್ತಂ
3 ಬಣ್ಣ ಕ	11 ಪದಿಕ್ಕೊಳಕ
4 ಮೂರಗಾಮುಣ್ಣ	12 ಬನಿಕೊಟ್ಟ
5 ನತುಪುಕೊಂಡು	13 ದುಬ್ಬದ
6 ಯದಕೆಪಾಲು	14 ನಟದೊಂ
7 ಪರಿದು	15 ಬಾರಾಣಾಸಿ
8 ಬಲಮುಣ್ಣಿಗ.....	16 ಯನದದೊಂ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಐಹ	7 ೪ ಪಾಯಪಡಿ ಕೊಟ್ಟಕಲ
2 ವ ನೊಬಮ್ಮಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆ	8 ನಿ ಇದನಟದೊಬಾರ
3 ಯುತ್ತಿರೆ ಪಣ್ಣಿತಭಟಾರತೃ	9 ಣಾಸಿಯ ಕವಿರೆಯ
4 ಐಮ ನಾಳುತ್ತಿರೆ — — ತುಣ್ಣ ಬಲದ	10 ನಟದ ಪಾತಕ
5 ವಿನೋದ ಈನಗ	11 ನ' ಶ್ರೀ
6 ಮುಣ್ಣ ನಕ್ಕೊಡೆ ಅದಕ ಪದಿಕ್ಕೊಳ	

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-0".

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ

2 ಪ್ರಿತುವೀರಾಚ್ಯಂ

3 ಪೊರೆವಲಪಟ್ಟಣ

4 ದೇವರಾವನ್ನ

5 ಉರದವಿನೊಂದವೀರಂ ಸತ್ತುಸಗ್ಗಿಯಾದೊಡಾದೇವ

6 ಮೈಗೊಳಕಟ

7 ನಿಗೊಟ್ಟಂ

8 ತುಟ್ಟು

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ಅದೇ ಶೃಂಗೇರಿ ಸದುವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೊಟ್ಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-0"×2'-9".

1 ಶ್ರೀಮತು ಮಹಾ ಸರ್ವಾಧಿಕಾರಿ

2 ಶಿರುಮಲೆ ದಣ್ಣಾಯಕರು ಮು

3 ಉವಾಗಿಲ ನಾಡ ಅಧಿಕಾರವನ್ನು

4 ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಯಪ

5 ಗಳು ಅವರ ಮನೆಯ ವ್ಯವಹಾರ

6 ಮಲ್ಲಯ್ಯಗೆ ನಾಯಕರ ಅಪ್ಪಣೆ

7 ಯಂತೆ ಕೊಟ್ಟಿದ್ದ ಪೂರಕಿರಿ

8 ಯ ಕೆಳೆಯ ಕೆಳಗೆ ಮಾಡಿನಮರ

9 ದ ಗದಗೆ ಬಡಗ ತೂದಿನ ತಂಕ

10 ಲಾಗಿರುವ ಬಂಡುಗ ಗದೆಯನು

11 ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟರು

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನ ಕುಂಟೆಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×3'-6".

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ

2 ಶಾಲವಾಹನಶಕ ವರ್ಷಂಗಳು

3 ೧೪೭೯ನೆ ಹಿಂಗಳ ಸಂವತ್ಸರದ

4 ಮಾಘ ಬ ೩ ಶನಿವಾರದಲು ಶ್ರೀ

5 ಮನ್ಯ ಹಾರಾಡಾಧಿರಾಜರಾಜ

6 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಸ

7 ದಾಶಿವರಾಯರ ನಿರೂಪದಿಂದ

8 ಶ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರ ರಾಮ

9 ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಬಿರಾಂಡ

10 ಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ

11 ಸಾರ್ವಭೌಮ ಶ್ರೀರಾಮೈದೇವರಿಗೆ

12ರಾಮನಮುದ್ರದ

13 ಕೆಳೆಯ ಕೆಳಗೆ ಕಿರಿಯ ತೂದಿಗೆ

14 ದಕ್ಷಿಣ ಹಳ್ಳ ಮೇರೆಯಾಗಿರುವ ಧೂಮಿ

15 ಬಂ ೧ ೦|| ಇದನ್ನು ಆರೊಬ್ಬರು ಆಳು

16 ಪರಾಗದು ತಪಿದವರು ತಾಯಿಗೆ ದ್ರೋಹಿಗಳು

17 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರದ ಸರ್ವತೋಪಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ

2 ಶಕ ವರುಷಂಗಳು ೧೭೭೯ನೆಯ ಪ್ರಥಮಸಂ

3 ವತ್ಸರದ ಅಶ್ವಿನ್ ಶುದ್ಧ ೫ ಥಾನುವಾರದಲು

4 ಅವನಿಯ ತಿಮ್ಮಪ್ಪಗವುಡನವರ ಕುಮಾರ

5 ಲಂಗೇಗವುಡನವರಿಗೆ ಗವುಡಮಾನ್ಯಕ್ಕೆ ಯೀ

6 ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಲ ಬ I

7 ಗದ್ದೆ ಬ II ನುಪುತ್ರಪುತ್ರ ಪಾರಂಪರ

8 ಅನುಧವಿಸಿಕೊಂಡು ಯಿಹುದು

9 ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಮಾತಾಪಿತ್ಯ ದ್ರೋ

10 ಹಿಗಳು ನಾಯಕಿಂವವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಪುರದ ದಿಣ್ಣೆಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುವೆಗಳ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಕಲಜಗತ್ಪಯಾಧಿವನ್ಯ

2 ತ ಸುರಾಸುರಾಧೀಶ ಪರಮೇಶ್ವರ ಪ್ರತಿ

3 ಹಾರೀಕೃತ ಮಹಾವಲ ಕುರೋದ್ಭವ ಬಾಣವಿ

4 ದ್ಯಾಧರಂಗೇ ವಿಜಯ ಸಂವತ್ಸರವೊನ್ನನೆಯದಾಗಿ

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಸಂಗಂದ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ .

ಪ್ರಮಾಣ 5'-0"×4'-0"

- ¹ ಕ್ರೋಧಿಸಂವತ್ಸರದ ಚಯತ್ರ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾನಾಯ
- ² ಕರಕುಲತಿಲಕ ರಾಮಪ ಗೌಡರ ಕುಮಾರ ಮಹಾ
- ³ ನಾಯಕ ರಾಮಯಗಳು ಮರಹಳಿ ಧರ್ಮಸಮುದ್ರ
- ⁴ ಮೊದರಾದ ಗ್ರಾಮದ ಪ್ರಜೆಗಳ ನೊಡಂಬಡಿಸಿ ಸಂಗ
- ⁵ ಣ್ಣನ ಹಳೆಯ ಗ್ರಾಮಕೆಸಲುವಾಗುಟ್ಟಿದನಡುವೆ
- ⁶ ಕನಕಕೆಳೆಯಂಬ ಕೆಳೆಯನು ಕಟ್ಟಿಸಿ ತೂಂಬ
- ⁷ ನಿಕ್ಕಿಸಿದರು ಆ ಕೆಳೆಯಕಳೆಗೆ ಗೌಡರಿಗೆ ಸ್ವರವಾನ್ಯ
- ⁸ ದ ಗದ್ದೆ ಬ ೦ ೧೦ ಹತ್ತುಕೊಳಗವನು ಧಾರಾದತ್ತ
- ⁹ ವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲ
- ¹⁰ ಗೋವಧವ ಮಾಡಿದ ಪಾತಕಕೆ ಹೋಹರು ಶಿಲ ಶ್ರೀ

ಮೈಸೂರು ದಿವ್ಯ ಕೃಷ್ಣ ಶಾಸನಗಳು.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರದಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------------|---|
| 1 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯನಮಃ | 10 .. ಶ್ರೀ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವರ ಪಡಿತರದೀ |
| 2 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ | 11 ಪಾರಾಧನೆ .. ವಾಗಿ ಈ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮವನು |
| 3 ವಾಹನಶಕ ವರ್ಷ ೧೪೪೨ ಸಂದ ವಿಕ್ರಮ | 12 ಸರ್ವಮಾನ್ಯನಾಗಿ ಕೊಟಿ .. ಇದನು ಪ್ರಧಾನ |
| 4 ಸಂವತ್ಸರ ಪುಷ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾ | 13 ನಂಜಯು .. ನಲಿಸಿಕೊಡುವರು |
| 5 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ | (ಮೂರು ಪಟ್ಟಿಗಳು ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿವೆ.) |
| 6 ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣ ದೇವ ಮಹಾರಾಯರು ಪೃ | 17 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಪ |
| 7 ಧಿರಾಜ್ಯಂಗೆಯುವಲ್ಲಿ .. | 18 ಪಿ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಮಿಃ |
| 8 .. | 19 .. ನಂಜಯು .. |
| 9 .. | |

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ಪ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆ ಗ್ರಾಮದ ಪೇಟೆ ಅಂಜನೇಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ ಕಂಠದಲ್ಲಿರುವ ಅಕ್ಷರ.

- | | |
|------------------------|-----------------|
| 1 ಶ್ರೀ ಹನುಮಗೆ ನಾರಾಯಣ ನ | 2 ಹಾಯ ಜೊಗನಾರಸಿಂ |
|------------------------|-----------------|

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ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು.

ಕೃಷ್ಣರಾಜಪೇಟೆ ಕಸಬಾ ಹೋಬಳಿ ಮೆಳ್ಳಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5½'—0" × 2'—0"

- | | |
|---|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಮಹಾಮುಣ್ಣಿಶೇಶ್ವರಂ ಬಿಟ್ಟಹೊ | 7 ನಿಜುದುಸತ್ತಂ \| ಯಾಮಯಾಳಂ ಸೆಟ್ಟಿಗಪುಣ್ಣ |
| 2 ಯುಳದೇವನ ರಾಜ್ಯಯಂ \| ಜಯಸಂವತ್ಸರಂ | 8 ಬಕ್ಕಯ್ಯನಾಯ |
| 3 ಮೆಳೆಯೂರ | 9 ಕೇತಣ್ಣ ಮಯ್ಯನ ಹಳೆಯಲು ನಿವಾಲಕೆ ಬಿ |
| 4 ತುಳುವಂ ಬಡಿವರಸಂ ಕೊಳಲು ಬಿಟ್ಟಯ | 10 ಟ್ಟಿಮಣ್ಣ |
| 5 ಮಾರಯ್ಯನ ಮಗ | 11 ಆಯತ್ತು |
| 6 ಸೆಟ್ಟಿಯಣಂ ತುಳುವಂ ಮಗುಳ್ಳಿ ಪಲಂಬರ | |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬಣ್ಣಹೊಳೆ ಗ್ರಾಮದಲ್ಲಿ ನಿವನಂಜೇಗೌಡನ ಮಗ ತಿಪ್ಪೇಗೌಡನ ಗದ್ದೆ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3"—6"×1"—6".

- | | | |
|------------|-----------|------------|
| 1 ಶ್ರೀಬಡೆಯ | 2 ರ ಕೊಡಗಿ | 3 ಯು ಗದ್ದೆ |
|------------|-----------|------------|

ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮದ ಮರಿಗಟ್ಟಿ ಕಟ್ಟೆಯಮೇಲೆ ಬಂಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

ಶ್ರೀಮತು ಚಕತಂಮಂಜ ಪೂಡಿಯರ

ಛಂಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಕುಪ್ಪಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರು ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದಿಡ ಸನ್ನದು.

(ಮೇಲ್ಕಾಡಲ್ಲೂ ಕೆಳಗಾಡಲ್ಲೂ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಗಳಿವೆ.)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಸದ್ವಿಜಾದಿವಿಷ್ಣುಕೃಷ್ಣತೇಜಃಭೂತಾಸಂ
- 2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಪರಣ ಪೂರ್ದಾಸ ಬಾಹಾಷ್ವಕಾಂ ಗರ್ಜ
- 3 ತೈರಿಭದ್ರೈತ್ಯಪಾತಿತ ಮಹಾಶೂರಾಂ ತ್ರಿಲೋಕೀಭಯಪೂರ್ಣಾಥ
- 4 ಪ್ರತದಕ್ಷಿತಾಂಧಗವಶೀಂ ಚಾಮುಂಡಿಕಾಂಧಾವಮೇ ನಿಧಾನ
- 5 ಂ ಸಿದ್ಧಾನಾಂ ನಿಬಿಜಗತಾಂ ಮೂಲಮನುಷಂ ಪ್ರಮಾಣಂರೋಕಾ
- 6 ನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ ಪರಂವಸ್ತುಶ್ರೀಮತ್ತರಮ
- 7 ಕರುಣಾಸಾರಧರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮ
- 8 ಪೃವಿಕಲಂ ಹರೇರ್ಲೋರಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂಧಸ್ವಪಾತು
- 9 ನಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ತಶ್ರಿಯಂದಧಾ ನಮ
- 10 ಸ್ತೇಸ್ತುವರಾಹಾಯಲೇಲಯೋದ್ಧರತೇ ಮಹೀಂ ಬುರಮಧ್ಯಗೋ
- 11 ಯಸ್ಯ ಮೇರುಕಣಕಣಾಯತೇ ಪಾತುತ್ಯೇಜಗಂತಿನಂತತ
- 12 ಮಕೂಪಾರಾದ್ಯರಾಂ ಉದ್ಧರಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರಸ್ವಧಗವಾ
- 13 ನ್ಯಸ್ಯೇಕದಂಷ್ಟಾಂಕುರೇ ಕೂರ್ಮಕಂದತಿನಾಳತಿದ್ದಿರಸನಃ
- 14 ಪತ್ರಂತಿದಿಗ್ಗಂತಿನೋ ಮೇರುಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿ ಪೈರಮಾ
- 15 ವಿರೋಲಂಬತಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯಶಾಲೇವಾಹನಶ
- 16 ಕ ವರ್ಷಂಗರು ೧೭೪೮ನೆ ಸಂದ ವರ್ಮಾನ ವ್ಯಯನಾಮ ಸಂ
- 17 ವತ್ಸರದ ಅಪಾಡ ಶು ೧೦ ಶುಕ್ಲವಾರದಲ್ಲು ಆತ್ಮೇಯಸಗೋತ್ರ
- 18 ಅಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ
- 19 ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
- 20 ರ ಪುತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಧರ್ಮಪತ್ನಿದೇವಾಜ
- 21 ಂಮ್ಮಣ್ಣಿಯವರು ಹರಿತಸಗೋತ್ರ ಅಶ್ವರಾಯನ ಸೂತ್ರದ
- 22 ಬುಕ್ಕಾಬಾಧ್ಯಾಯಗಳಾದ ಅನಂತಯ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೈ
- 23 ಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪ
- 24 ಸ್ವರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಧೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
- 25 ತೆಂದರೆ ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈ ದಿವ್ಯದಲ್ಲ
- 26 ನಾವು ತುರಾಧಾರ ದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚರಂಜೀವಿ ಸಹಸ್ರಾಯು
- 27 ಪುರಾದ ನಮ್ಮ ಆಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಧೂದಾನ
- 28 ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ಪೂಜಕಪಂಚಕಕ್ಕೆ ಗ
- 29 ಣ ಸಂಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ
- 30 ಯೀವೃತ್ತಿವಂತರಿಗೆ ನರಶೀಪುರ ತಾಲ್ಲು ಹೇಮಾವತೀನದೀತೀರದ
- 31 ಲ್ಲ ಹೇಮಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
- 32 ಕಟ್ಟಿ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈ ವೃತ್ತಿಗ
- 33 ಳಿಗೆ ಸಲ್ಲುವ ನರಶೀಪುರ ತಾಲ್ಲು ಬಂಡಿಹೊಳೆಹೋಬಳಿ ಪೈಯ್ಯ ಕ
- 34 ಸುಬಾ ಬಂಡಿಹೊಳೆಗ್ರಾಮ ತೆರಣೇನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋ
- 35 ಬಳಿ ಪೈಕಿ ಕನಕಾ ಮಡವನಕೋಡಿ ಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ
- 36 ಯಾಚೇನಹಳ್ಳಿ ತಡಗರಹಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ
- 37 ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೇನಹಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳುಹೋಬಳಿ ಪೈಕಿ ಆ
- 38 ಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನಹಳ್ಳಿ ಮಾಂಬಳ್ಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವ
- 39 ಳಲುಗ್ರಾಮ ಉಭಯಂ ಹದಿಮೂರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿಕಾರ್ತ
- 40 ಗಳಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸುವಂತೆ ಆತಾಲ್ಲು ಅಮೀಲ
- 41 ಗೆ ಚರಂಜೀವಿ ಸಹಸ್ರಾಯುಪುರಾದ ಆಯಾಜಿಯವರು ಸನ್ನದು
- 42 ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸನ್ನದುಮೇರೆ ಆರುವತ್ತು
- 43 ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ವರೋಪಕರಣ ಸಹಿ
- 44 ತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ
- 45 ಪುಣ್ಯರೋಕೆ ವಾನ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸುರಣ್ಣೋದಕದಾನ
- 46 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಹರಿತಸಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರ

- 47 ದ ಬುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತ್ಯಯನವರ ಪೌತ್ರರಾದ
 48 ಕುಪ್ಪೆಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೆಯನವರಿಗೆ ಅತ್ತೇಯ
 49 ಸಗೋತ್ರ ಅತ್ತರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ
 50 ಕೃಷ್ಣರಾಜವಡೆಯರವರಪೌತ್ರರಾದ ಯಮ್ಮಡಿ ಕೃಷ್ಣರಾ
 51 ಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಧ
 52 ಮರಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು ಧಾರೆಯನ್ನೆರದು ಕೊ
 53 ಟ್ಟಿವಾಡಕಾರಣ ಈ ವೃತ್ತಿಗೆ ಸಲುವ ಗಡ್ಡೆ ಬೆದ್ದಲು ತೋಟ ತು
 54 ಡಿಕೆ ಕಾಡಾರಂಬ-ನೀರಾರಂಬ-ಮಗ್ಗ-ಮನೆಹಣ ಕೆಂಪುನೂಲು
 55 ಉಪ್ಪಿನಮೋಳಿ-ಈಚಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ
 56 ನಾಮಕಾಣಿಕೆ-ಗುರುಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಟ್ಟಿದ ಪೊ
 57 ರಮ್ಮ ಅರೆಪೊಮ್ಮ ಹತ್ತಿಪೊಮ್ಮ ಮಾರ್ಗ ಕರಗಪಡಿಸುಂಕ
 58 ಪೊಮ್ಮ ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಪುಲ್ಲುಹಣಚರಾದಾ
 59 ಯ ಹೊರಾದಾಯ ಶೀಗೆ-ಮಡ್ಡಿ-ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಿಗಾವಲು
 60 ಬ್ರಾಹ್ಮಣನಿವೇಶನ ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಣ್ಣ
 61 ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂ
 62 ತಾದ ಈ ವಂದುವೃತ್ತಿಗೆ ಸಲುವ ಅಸಕಲಸ್ವಾಮ್ಯವನ್ನು ದ್ಯ
 63 ಪುಂಡಿಗೆ ಮೇರೆ ರೋಹಿಸಿಕ್ಕೊಂಡು ಈವಯ ಸಂಪತ್ತರದಾರ
 64 ಧನಿಸರನಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ
 65 ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ
 66 ಚರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಚಿಯವರ ಶ್ರೀ
 67 ಯಪ್ರಾರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈವೃತ್ತಿಗೆ ಶೇ
 68 ರಿದ ಭೂಮಿಪೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಪಾಣಅಕ್ಷೀಣಾಗಾ
 69 ಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲು
 70 ವದು ಯಲ್ಲಂದಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವುಮಾಡುವ ಅಧಿಕೃಯ
 71 ದಾನ ಪರಿವರ್ತನೆಗಳಿಂಬ ವ್ಯವಹಾರ ಚತುಷ್ಪಯಗಳಿಗೂ ನಿಮ
 72 ಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವದೆಂದು ಅತ್ತೇಯಸಗೋತ್ರ ಅತ್ತರಾಯನ
 73 ಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪೌ
 74 ತರಾದ ಯಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಚಾ
 75 ಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು
 76 ಪರಿತಸಗೋತ್ರ ಅತ್ತರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದ
 77 ಅನಂತ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೆಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೆ
 78 ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತೋಪಕರಣ ಗೃಹನಕಿತ
 79 ವಾದ ಭೂದಾನಸಾಧನಸಕ್ಕೀ ಅಧಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ
 80 ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ಮಿಶ್ಚಲು
 81 ಭೇಚಸಂಧ್ಯ ಧರ್ಮಶ್ಚ ಜಾನಾತಿವರಸ್ತವ್ಯತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ
 82 ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
 83 ನಿಷ್ಪಲಂಧವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ | ಪಿತೃದತ್ತಾಸಹೋ
 84 ದರಿ | ಅಸ್ವದತ್ತಾತು ಮಾತಾಸ್ಯಾದ್ವತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ ||
 85 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತವನುಂಧರಾಂ | ಪಕ್ಷಿವರ್
 86 ಪ್ಸ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ || ಮದ್ವಂಶಜಾಃ
 87 ಪರಮಾಪಿಪತಿವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ತತಮುಜ್ಜಲಥ
 88 ಮ್ನು ಚಿತ್ತಾಃ | ಮದ್ವಮ್ನುಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿತತ್ವಾದ
 89 ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ || ಬ ತಾರೀಖ ೧೪ನೇಮಾಹ ಜುಲಾ
 90 ಯ ಸ೯ ೧೮೨೨ನೆ ಯಸವಿಯಲ್ಲು || ಶ್ರೀಕಂಠ ||

ಅದೇ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದುದಿ ದ ಮತ್ತೊಂದು ಸನ್ನದು.

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿನಿಷದ್ಯಕ್ಕೋತ್ತತೇಜಃ ಭಟಾ ಸಂ
 2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣಪ್ರೋದ್ಯಾಸದಾಹಾಪ್ತಕಾಂ || ಗರ್ಜ
 3 ತ್ವೇರಿಭದ್ರೈಶ್ಚ ಪಾತಿತ ಮಹಾ ಶೂರಾಂತ್ರಿರೋಕೀಧಯ ಪೋನ್ನಾಥ
 4 ವ್ರತದಕ್ಷಿತಾಂಧಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ ನಿಧಾನಂಸಿದ್ಧಾ
 5 ನಾಂ ನಿಖಲ ಜಗತಾಂಮೂಲಮನಪಂ ಪ್ರಮಾಣಂ ರೋಕಾನಾಂ ಪ್ರ
 6 ಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮ ಕರುಣಾ

- 7 ಸಾರಧರಿತಂ ಪ್ರಮೋದಾನಸ್ತು ಕಂದಿತತು ಭವತಾಮಪ್ಪ ವಿಕಲಂ ।
 8 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ತಪಾತುನಃ ಹೇಮಾದ್ವಿಕಲ
 9 ಶಾಯತ್ರ ಧಾತ್ರೀ ಭತ್ತಶ್ರಿಯಂದದಾ ನಮಸ್ತೇಸ್ತು ವರಾಹಾಯ ಲೀ
 10 ಲೋದ್ಧರತೇಮಹೀಂ । ಬುರಮಧ್ಯಗತೋಯಸ್ತ ಮೇರಾಕಣ
 11 ಕಣಾಯತೇ! ಪಾತುತ್ರಿಣಿ ಜಗಂತಿ ಸೌತತಮಕೂಪಾರಾದ್ಧರಾ
 12 ಮುದ್ದರನ್ನೀಡಾ ಕ್ರೋಡಕಳೇಬರಸ್ತಧಗವಾನ್ಯಸ್ತೇಕದಂಷ್ಟ್ರಾಂಕು
 13 ರೇ ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿದ್ಧಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ಗಂತಿನೋ ಮೇ
 14 ರುಃ ಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿವೈವೋವಾಪಿರೋಲಂಬತಿ ಸ್ನಸ್ತಿಶ್ರೀ
 15 ವಿಜಯಾಧ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಃ ೧೭೪೦ನೆ ಸಂದ
 16 ವರ್ತಮಾನ ವ್ಯಯನಾಮ ಸಂವತ್ಸರದ ಅಷಾಡ ಶು ೧೦ ಶುಕ್ರವಾ
 17 ರದಲ್ಲು ಅತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವರಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಪಾನು
 18 ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಯಿಮ್ಮಡಿ
 19 ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯ
 20 ರವರ ಧರ್ಮಪತ್ನಿ ದೇವಾಜಂಮಂಣಿಯವರು ಮೌನಧಾರ್ಗ
 21 ವ ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
 22 ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ
 23 ಪುತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತರೋ
 24 ಪಕರಣ ಗೃಹಸೂತ್ರವಾದ ಭೂದಾನಸಾಧನ ವೆಂಕಂದರೆ
 25 ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿವದಲ್ಲ ನಾವು ತುರಾ
 26 ಧಾರದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ
 27 ನಮ್ಮ ಅಯ್ಯಾಚಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಂ ಮಾಡ
 28 ಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹ ಪಂಚಕಕ್ಕೆ ಗಣಸಂ
 29 ಪ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುನಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೀವೃತ್ತಿವಂ
 30 ತರಿಗೆ ನರಸೀಪುರತಾಲ್ಕು ಹೇಮಾವತೀ ನದೀತೀರದಲ್ಲ ಹೇಮಗಿ
 31 ರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಕ್ಕೂ ಶಿ ದೇವಾ
 32 ಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ಸಲ್ಲುವ ನ
 33 ರಶೀಪುರ ತಾಲ್ಕು ಬಂಡಿಹೊಳೆ ಹೋಬಳಿ ಪೈಕಿ ಕನಬಾಬಂಡಿಹೊಳೆ
 34 ಗ್ರಾಮ ತರಣೇನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋಬಳಿ ಪೈಕಿ ಕನಬಾ ಮ
 35 ಡವನಕೋಡಿಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ ಯಾಚೇನಹಳ್ಳಿ ತೆಡಗರಹ
 36 ಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ ಮೆಕ್ಕಹಳ್ಳಿ ಕುರಣೇನಹ
 37 ಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಪೈಕಿ ಅಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನ ಹ
 38 ಳ್ಳಿ ಮಾಂಬಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವಳುಗ್ರಾಮ ಉಭಯಂಹದಿ
 39 ರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿ-ಕಾರ್ತೆಗಳ ಸಹ ಸರ್ಪಮಾನ್ಯವಾಗಿ ನಡಸು
 40 ವಂತ ಆ ತಾಲ್ಕು ಅಮೀಲಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆ
 41 ಯ್ಯಾಚಿಯವರು ಸನ್ನದು ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸ
 42 ನ್ನದುಮೇರೆ ಅರವತ್ತು ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ತ
 43 ರೋಪಕರಣರೂಪವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ
 44 ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕವಾಸ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸ
 45 ಹಿರಣ್ಮೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಮೌನಧಾರ್ಗ
 46 ವಗೋತ್ರ ಅಶ್ವರಾಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
 47 ಪ್ರಧಾನ ವೆಂಕಪ್ಪನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
 48 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಅತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವರಾ
 49 ಯನಸೂತ್ರ ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯ
 50 ರವರ ಪೌತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪು
 51 ತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜ
 52 ಮಂಣಿಯವರು ಧಾರೆಯನೆ ರದುಕೊಟ್ಟವಾದಕಾರಣ ಯೀ
 53 ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ-ಬದ್ದಲು ತೋಟ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನೀ
 54 ರಾರಂಬ ಮಗ್ಗ ಮನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೋರೆ ಈ
 55 ಚಲುವೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ ನಾಮಕಾಣಿಕೆ ಗುರು
 56 ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂಮು ಅರೆಪೊಮ್ಮು
 57 ಹತ್ತಿಪೊಮ್ಮು ಮಾರ್ಗ ಕರಗ ಪಡಿಸುಂಕ ಪೊಂಮು ಜಾತಿಕೂ
 58 ಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೊರಾದಾಯ
 59 ಶೀಗೆ ಮಡ್ಡಿ ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣನಿವೇಶನ

- 60 ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾ
 61 ದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮುದ್ದಿಕ ಮುಂತಾದ ಈವಂದು ವೃ
 62 ತ್ತಿಗೆ ಸಲುವ ಆಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು ಧೃವುಂಡಿಗೆ ಮೇರೆ ರೋ
 63 ಹಿಶಿಕೊಂಡು ಈ ವೃಯ ಸಂವತ್ಸರದಾರಧ್ಯ ನಿರುಪಾಧಿ
 64 ಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ
 65 ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಚಿರಂಜೀ
 66 ವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಆಯ್ಯಾಚಿಯವರ ಶ್ರೇಯಃಪ್ರಾ
 67 ರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈ ವೃತ್ತಿಗೆ ಶೇರಿ
 68 ದ ಭೂಮಿವಳಿಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಪಾಣ ಅಕ್ಷೇಣಾ
 69 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಗಳು ನಿ
 70 ಮಗೆ ಸಲುವದು ಯಿಲ್ಲದ ಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವು ಮಾ
 71 ದುವ ಅಧಿಕೃಯ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತು
 72 ಪ್ಪಯಗಳಿಗೂ ನಿಮಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವುದೆಂದು ಆತ್ಮೇಯ
 73 ನಗೋತ್ರ ಅಶ್ವರಾಯನನೂತ್ರ ಯುಕ್ತಾಪಾನುವರ್ತಿಗಳಾ
 74 ದ ಕೃಷ್ಣರಾಜ ಪಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
 75 ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ಪಡೆಯರವರ ಧ
 76 ರ್ಮಪತ್ನಿ ದೇವಾಂಬುಲಯವರು ಮೌನಧಾರ್ಗವಗೋ
 77 ತ್ರ ಅಶ್ವರಾಯನನೂತ್ರ ಯಜುಶಾಪಾಧ್ಯಾಯಿಗಳಾದ ಪ್ರ
 78 ಧಾನ ವೆಂಕಪ್ಪಯ್ಯನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
 79 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ತ
 80 ರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನಸಹೀ
 81 ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದೃಢಾರ್ಥಮಿರಾಪೋಹದ
 82 ಯಂ ಯಮಶ್ಚ| ಅಹಶ್ವರಾತ್ರಿಶ್ಚಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮ
 83 ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ|| ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರ
 84 ದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
 85 ಧವೇತ್|| ಸ್ವದತ್ತಾ ಪುತ್ರಕಾಥಾತ್ರಿ ಪಿತೃದತ್ತಾ ಸಹೋದರಿ
 86 ಅನ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದತ್ತಾಂಧೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ಸ್ವ
 87 ದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿವ
 88 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ಮದ್ವಂ
 89 ಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೇಥೂಮಿಪಾ ಸ್ವತ
 90 ತ ಮುಜ್ಜಲ ಧರ್ಮಚಿತ್ತಾಃ|| ಮದ್ವರ್ಮವೇವ ಸತತಂಪರಿ
 91 ಪಾಲಯಂತಿ ತತ್ತಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ
 92 ಬ| ತಾರೀಖು ೧೪ನೇ ಮಾಹೆ ಜುಲಯ ೧೯೧೮ನೇ ಯಸ
 93 ವಿಮುಲ್ಲು ಶ್ರೀಕಂಠ

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ಕಿಕ್ಕೇರಿ ಹೋಬಳಿ ಕಡಂಬಗೆಯ ವಿಧೂತಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

	ಪ್ರಮಾಣ 2'-4"×0'-9"	
1 ಹೆಮ್ಮೆಗೆಯ	5 ಸಲಗೆಮೂಲು	9 ವಂ ಅಳಿದನ್ನು
2 ಚಿಕ್ಕಗಲ್ಲು	6 ಬೆದ್ದರೆಗೆ ಒ	10 ಕವಿರೆಯ
3 ನಂಕಕಪದೇವ	7 ನ್ನು ಸಲಗೆ	11 ಕೊಂದಪಾ (?)
4 ಗೈಫ ಬಿಟ್ಟಗದ್ದೆ	8 (ಗೆ) ಇನಿಸು	

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ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಶ್ರವಣನ ಹಳ್ಳಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ವಾದಾಮೋಘರಾಂಘ
 2 ನಂಜೀಯಾತ್ಮೈಠೋಕ್ಕನಾಥಸ್ವ ಶಾಸನಂಜಿನಶಾಸನಂಸ್ವಸ್ತಿ
 3 ಶ್ರೀಮನ್ನ ಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭುವನಮ್ಲತಳ
 4 ಕಾಡುಗೊಣ್ಣು ಧುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು ಪದ್ಮನ ಕೊಯ್ತು
 5 ೪ ದೇವರ ಪಿರಿಯರೂ ಚಂದಲ ದೇವಿಯರು|| ತ್ರಿಭುವನತಿಳ

- 6 ಶೀರ್ಷದ ವೀರಕೊಂಗಾಳ್ವಚನಾರಯ
- 7 ದ ದೇವರ ಆಂಗಭೋಗಕ್ಕಂ ರಿಷಿಯರಾಹಾವದಾನಕ್ಕಂತ
- 8 ಮೃಬಪ್ರಪ್ತಿಯ ಕೊಂಗಾಳ್ವ ದೇವರವಗಬಳವಳಿ
- 9 ಟ್ತ ಮಂದಗದೆಯ ಶ್ರಿಯೋಳಗೆ ಕಾವನಕ್ಕಯತಮ್ಮ
- 10 ತಮ್ಮ ದುದ್ದ ಮಲ್ಲದೇವನು ತಾವು ವಿಷ್ಣು ಶ್ರೀ ಮೂಲಸಂಘ
- 11 ದೇಸಿಗ ಗಣಪುಸ್ತಕಗಶ್ಚಕೊಂಡುಂದಾನಯದ ಶ್ರೀಮೇಘ
- 12 ಚಂದ್ರಕ್ಷೇತ್ರವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನದೇವ]
- 13 ರ ಕಾಲಂಕಟ್ಟಿದಾರಾಪೂರ್ವಕಮಾಡಿ [ಸರ್ವ್ಯಬಾಧಾ]
- 14 ಪರಿಹಾರಮಾಡಿಬಿಟ್ಟದತ್ತಿಮಂ [ಗಲಮಹಾ]
- 15 ಶ್ರೀ|| ಇದನಾವನೋವ್ಯಂ ಪ್ರತಿಪಾಳಿಸಿದ
- 16 ವಿರೆಯಕ್ಕೋಡುಂಕೊಳಗಮಂ
- 17 ಗಂಗೆಯು

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ಚಿಂತಕರಳ ಹೋಬಳಿ ಮಯಿಲನಹಳ್ಳಿಯ ಊರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಶುಭಮನ್ನು ಶಾಲವಾಹನ ಶಕವರಿಷ
- 2 ಇಲ್ಲಿ ಸಂದರ್ಶನವಾನವಾದ ಜಯ
- 3 ತ್ವರದ ವಯಿಕಾಲು ಬಿ ೧೨ ಲೂ
- 4 ರಾಯರಿಗೆ ಬಿನ್ನಾ ಹಮಾಡಿ ರಾಯರ
- 5 ಪ್ವಣಿಯಲೂ ರಾಮಾಥರು (?)
- 6 ವೋಳಗಾಗಿ ಯದಪುರ ತಾಂಜಂ ವೃನ್ದಾವನ
- 7 ದ ವೋಳಗಾದ ಮಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ
- 8 ಗ್ರಾಮಗಳನು ಅಬ್ಬಗಂಜೂರು ನಂಜರಾ
- 9 ಜಿಗಳೂ ತಮ್ಮ ಧರ್ಮವಾಗಿ ಮೇಲುಗೋ
- 10 ಚಿಯ ಚಲಿಳರಾಯರಿಗರ್ಪಿಸಿದ
- 11 ರು ನಾಳಗಾಡಾರಿ ಸಂದಗ್ರಾಮದ ಚಲುವ
- 12 ರಾಮಾನುಜನ ಬರಹ

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ಅದೇ ಹೋಬಳಿ ವಸಂತಪುರದ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಣ ಗರುಡಗಂಬದಲ್ಲ

ಪ್ರಮಾಣ 1'-2"x1'-6"

ಹೊಸಕನ್ನಡದ ಅಕ್ಷರ

- 1 ಶ್ರೀ ವಸಂತಪುರದ ಬ | 2 ಸವೇ ಗೌಡನಮಗ ಕೆ | 3 ಂಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮ .

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ಮಂಡ್ಯದ ತಾಲ್ಲೂಕು.

ದುದ್ದದ ಹೋಬಳಿ ಹುಣ್ಣಿನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಂಮ್ರಶಾಸನ 5 ಹಲಗೆ ಉಂಗರ, ಅನೆ ಮೊಹರಿದೆ.

- I b 1 ಸ್ವಸ್ತಿಚಿಂತಂಭಗವತಾಗತಘನಗಗನಾಭೇನಪತ್ಯನಾಭೇನ ಶ್ರೀಮತ್ಪಾಹ್ಯವೇಯಕುರಾಮಲಪ್ಪೋಮಾವಧಾ
 2 ಸನಧಾಸ್ತರಃಸ್ವಬಡ್ಧೈಕಪ್ರಹಾರಬಣ್ಣತಮಹಾಶಿರಾಸ್ತವ್ವಲಬ್ಧಬಲಪರಾಕ್ರಮೋದಾರುಣಾರಿಗಣ
 3 ವಿದಾರುಣೋಪಲಬ್ಧವೃಣವಿಧೂಷಣ ವಿಧೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವರ್ಮಧ
 4 ಮ್ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಕಿತವೃತ್ತಸಮ್ಯಕ್ಪ್ರಜಾ
 5 ಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿದ್ಯತ್ಯವಿ ಕಾಶ್ವಾನನಿಕ ಪೋಪಲಧೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತ್ರಪ್ರ
 6 ಯೋಕ್ತೃ ಕುಶಲೋದತ್ತಕ ಸೂತ್ರವತ್ತೆ ಟ್ಪಿಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃಪಿತೃ
 7 ಪೈತಾಮಹಗುಣ ಯುಕ್ತೋನೇಕಚಾತುರ್ಧನ್ವಯುದ್ಧವಾಪ್ತ ಚತುರುದಧಿಸಲರಾಸ್ವಾದಿತ
- II a 8 ಯಶಾಃ ಶ್ರೀಮತ್ ಹರಿವರ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ದ್ವಿಜಗುರುದೇವತಾ ಪೂಜನ ಪರೋನಾರಾಯಣ
 9 ಚರಣಾನುಧಾತ ಶ್ರೀಮತ್ ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ಯಮ್ವಕಚರಣಾಮ್ಬೋರುಹ ರಜ
 10 ಟ್ಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವದುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಕಲಯುಗಬಲ ಪಂಕಾವಸನ್ನಧರ್ಮ
 11 ವ್ಯಪೋದ್ಧರಣಾತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ
 12 ಪರಿಪೂರಿತಾತ್ಮಾನಿರವಗ್ರಹ ಪ್ರಧಾನಶೌರ್ಯಃ ಶ್ರೀಮದವನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ವಿಜ್ಯ
 13 ಮ್ಪ್ರಮಾಣಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಅಲಕ್ಷ್ಮಿಪೂರ್ವರುಳಜಿಪೆಟ್ಟಿ [ಗ] ರಾಧ್ಯನೇಕಸಮರ ಮುಖಮುಖ

ಮೈಸೂರು ಓರಿಯಂಟಲ್ ಲೈಬ್ರರಿ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನ ೨ ಹಲಗೆಗಳು.

I (a) ¹ ಉತ್ತರೇನಹ್ಯಚಾತೀರೇನರ್ವಸ್ಥಾನಸಮುಚ್ಚಯ

² ನಾರಾಯಣಗಿರೌಶ್ರೀಮಢ್ ಆಸ್ತೇನಾರಾಯ

6 半

- 3 ಜಾನ್ವಯಂ || ಸ್ತಸ್ತಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
 4 ಲವಾಹನ ಶ್ರೀಮೃಮಹಾ || || ರಾಜಾ
 5 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಸರಪತಿ ವಿಪ್ರಾಥ
 6 ಬೋಕ್ಷಪುರಿ ಅರಿರಾಯರಗಂಡ ಚತು
 7 ಸಮುದ್ರಾಧಿಪತಿ ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷ ಮ
 8 ಹಾರಾಯರು ಸುಖಸಂಬವಿನೋದ
 9 ದಿಂದ ಪೃಥ್ವಿಸಾಂಬ್ರಾಜ್ಯಂಗೈಉತಿರಲು |
 10 ಶಕವರ್ಷಗಳು ೧೩೬೦ನೆ ಸಂದವರ್ತಮಾ
 11 ನವಾದ ಸರ್ವಜಿತು ನಾಮಸಂವತ್ಸರದ ಪಾ
 12 ಲ್ಲುಣ ಶು ೧೫೫೫ ಜ್ಞಾನಮಂಟಪ ಪರಾಧಿ
 13 ದಾನ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮ ಶ್ರಿಯಾದಾ
 14 ವ ಗಿರಿಯಾದಾ ||

- I (b) 15 ಶ್ರೀತಿರುನಾರಾಯಣಪುರದ ಶ್ರೀ ನಾರಾಯಣ ದೇ
 16 ವರಿಗೆ ಅಭಿನವಕುಲಶೇಖರನಾದಾ ಶ್ರೀಮೃ
 17 ಮಹಾಪ್ರದಾನಾ ತಿಂಮಂಣ ಡಾಣಯಕಗುಡೆ
 18 ಯರು ಶ್ರೀ ನಾರಾಯಣ ದೇವರ ಪಾದ ಪಾದ ಪ
 19 ದ್ವಂಗಳಿಗೆ ಸಮರ್ಪಿತದ ಗ್ರಾಮ ಹೊಗರನಾಡಿ
 20 ಗೆ ಶರಿದ ಕದಲಗೆರೆ ಗ್ರಾಮ ೧ಕೆ ಘಟಗೆ ೧೧೫ ವ
 21 ರಹಾಕ್ಕೆ ನಡದು ಬರೂಶೆವಿವರರಾತ್ರ ಅವ
 22 ಸರ ತಳಿಗೆ ಅಮೈದಕೆ ದಿನ ೧ಕೆ ೧||ರಲ್ಲೂ ವರುಷ
 23 ೧ಕೆ ೫೪ ವರಹಾ ಅಂಮ್ಮನವರ ಶಯನೋತ್ಸವದ
 24 ಶೆವೆಗೆ ೪೦ ವರಹಾ ನಾರಾಯಣದೇವರ ನಂದ
 25 ಧಿಪಕೆ ೧೮ ವರಹಾ ಅರ್ಧಕೆಗೆ ೩ ವರಹಾ ಅಂ
 26 ತು ೧೧೫ ವರಹಾವೆನ್ನು ಸಮರ್ಪಣೆಯಂ

- II (a) 27 ಣಿ ಯನ್ನೂ ಮಾಡಿ ಈ ಗ್ರಾಮದ ಗುಡ
 28 ಕರ್ಯಾಣಗವುಡ ಯಾ ಗ್ರಾಮದ ಕೊಡಿ
 29 ಗೆ ನಾರಾಯಣ ದೇವರಿಗೆ ಪಶ್ಚಿಮ ದಿಕನ |
 30 ಹೊಲಕೆ ಬಿಟವರಿ ಬ . 1. ಬೊರೆ ದೇವರಿಗೆ
 31 ಪೂರ್ವ ದಿಕನ ಹೊಲ ಬಿಟವರಿ 1.೨ ೩ ಕ
 32 ರ್ಯಾಣ ಗುಡನಿಗೆ ಪೂರ್ವದಿಕನ ಹೊ
 33 ಲ ಬಿಟವರಿ 1.೨ ೪ ಶ್ಯಾನುಭಾಗ ರಾಮಾ |
 34 ನುಟಗೆ ದಕ್ಷಿಣದಿಕನ ಹೊಲ ಬಿಟ
 35 ವರಿ 1.೨ ೪ ಯಾ ಮೇರೆ ಗ್ರಾಮವನ್ನೂ
 36 ನಾರಾಯಣ ದೇವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾಡಿ
 37 ಡಿ ಯಿದೆ || ಶ್ಲೋ || ದಾನಪಾಲನಯೊ
 38 ಮೃದೈದಾನಾಚ್ಚೈಯೋನಪಾಲನಂ | ದಾ
 39 ನಾಸ್ತರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ
 40 ತಂಪದಂ || ಸ್ವದತ್ತಾದಿಗುಣಂ ಪುಂಜ್ಯಂ |
 41 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
 42 ರೇಣ | ಸ್ವದತ್ತಂನಿಸ್ತುಲಂಧವೇತ್ || ಶ್ರೀ
 II (b) 43 ಯಾದವ ಗಿರಿಗೆ ಪೂರ್ವ ಲೂಕಪಾವನೆಗೆ ಪ
 44 ಶ್ಚಿಮ ನಾಗಮಂಗಲಕೆ ದಕ್ಷಿಣ ಕಾವೇರಿಗೆ ಉತ್ತ
 45 ರದಲ್ಲ ಯಿರುವ ಕದಲಗೆರೆ ಗ್ರಾಮವೆನ್ನು ಶ್ರೀ
 46 ನಾರಾಯಣ ದೇವರ ಪಾದಕೆ ತಿಂಮಂಣ ಡಾಣಂ |
 47 ಯಕಥರ್ಮ ಶ್ರೀ

ಮೈಸೂರು ಹೋಬಳಿ ನಾಚನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ದಳವಾಯಿ ಕೆರೆಗೆ ಉತ್ತರಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ



2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ

3 ಕೃಷ್ಣರಾಜ ವಡಯರವ

1 ಶ್ರೀ

ಚಂದ್ರ



4 ರು ಅವಲಬಾರ ಕಚೆರಿ

5 ಬಕ್ಷಿ ಗುರಾಮ ಮಹಂ

- ⁶ ಮೃದುವಾನ್ಮರಿಗೆ ಪುತ್ರಪ
⁷ ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನ
⁸ ಡಯುವ ಮೃರೆಗೆ ಕೊಟ್ಟ

- ⁹ ಸರ್ವಮಾನ್ಯವಾದ ನಾ
¹⁰ ಚನಹಳ್ಳಿ ಗ್ರಾಮದ
¹¹ ಯೆಡ್ಲೆ ಕಲ್ಲು.

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕನಡಾ ಹೋಬಳಿ ನರಸಾಂಬುಧಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್‌ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು
 ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿರುವ ತೋಟದಲ್ಲಿ ಹಾಳುದಾವಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- ¹ ಶುಭಮಸ್ತು ಶುಭಕೃತು ಸಂ
² ವತ್ಸರದ ವಯಶಾಖ ಶು ೧ ಲು
³ ದೇವರಸಯ್ಯನವರ ನಿರೂ
⁴ ಪದಿಂದ ಕೋದಮರಸಯ್ಯ
⁵ ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ಕೆ

- ⁶ ಬಿಟ್ಟುದು ಗದ್ದೆ ಹೊಲ
⁷ಕ್ಕೆ ಮೂಡಲು ಹಳ್ಳ
⁸ತೆಂಕನಡೆ.....
⁹ಇದನು.....
¹⁰ ಪಾಪಿ.....

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವನೂರು ಗುರುನಾಥಮಿ ಮಠದ ಸ್ವಾಮಿಗಳ ವಶದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜೈನವಿಗ್ರಹದ ಮೊಹರು.

- I (b) ¹ ಸವೋವ್ಯಾಪ್ತೇಧಸನ್ಮಾಮಯನ್ನಾ ಭಿಕಮಲಂಕೃತಂ | ಹರಶ್ಚಯಸ್ಯಕಾನ್ತೇನ್ಮ ಕಳಯಾಕಮಲಂಕ್ರಿ
² ತಂ ಧೂಪೋಧವತ್ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕೌಸ್ತುಭಾಯತಕರೈರುಪಗೂಡಕಣ್ಣಃ ಸತ್ಯಾನ್ವಿತೋ
³ ವಿಪುಲಬಾಹು ವಿನಿರ್ಜಿತಾರಿಚಕ್ರೋಪ್ಯಕ್ವಚರಿತೋ ಭುವಿ ಕೃಷ್ಣರಾಜಃ ಪಕ್ಷಚ್ಛೇದ ಧಯಾಶ್ರಿತಾಬಲಮು
⁴ ಹಾಧೂಧ್ಯತ್ಕುಲ ಭ್ರಾತೃತಾತ್ ದುರ್ಲಭಂಪೌದಪರೈಕ (ರ) ನೇಕವಿಪುಲಭ್ರಾತೃಪುರತ್ನಾನ್ವಿತಾತ್ ಯಶ್ಚಾಳು
 ಕ್ಕುಕುರಾ
⁵ ದನೂನವಿಮುಧಾ ಪ್ರಾತಾಶ್ರಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಮೀಮೃನ್ದರವತ್ಸುಲೀಲಮುಚಿರಾದಾಕ್ವಪ್ಪವಾನ್ವಲ್ಲ(ಥ)
⁶ ಧಃ ತಸ್ಯಾಧೂತನಯಃಪ್ರತಾ (ಪ) ವಿಸರೈರಾಕಾನ್ತದಿಡ್ವಿಲಕ್ಷಣಾಂಶೋಸ್ತದ್ಯಶೋಚ
⁷ ಣ್ಣಕರತೋಪ್ರಹ್ಲಾದಿತ್ವಾಧರೋ ಧೋರೋಧೈರ್ಯಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕ್ರಾಂಬುಜ ಶ್ರೀಹರೋಹಾ
⁸ ರೀಕೃತ್ಯಯಶೋಯದೀಯಮನಶ್ಚಿದ್ವಾಯಿಕಾಭಿರ್ವೃತ (ಂ) ಜೈಷ್ಠಿಲ್ಲಂಘನಜಾತಯಾಪ್ಯಮಲಯಾಲ
⁹ ಕ್ಷಾಸ್ತಮೋತೋಪಿಸನಾ ಯೋಧೂನ್ಮಿ ಮೃಲಮಣ್ಣಲಿಪ್ತಿಯುತೋದೋಪಾಕರೋನಕ್ವಚಿತ್ ಕರ್ಣಾಧಃಕೃತದಾ
¹⁰ ನಸನ್ನತಿಧೃತೋ ಯಸ್ಯಾನ್ಯದಾನಾಧಿಕನ್ಯಾನಂವೀಕ್ಷ್ಯಸುಲಜಿತಾ ಇವದಿಶಾಮ್ಪ್ರಾನ್ತೇಸ್ಥಿತಾದಿಗ್ಗ
- II (a) ¹¹ ಜಾಃ ಅನ್ಯೈಸ್ತನ್ಮಜಾತುವಿಜಿತಂಗುರುಶಕ್ತಿ ಸಾರಮಾಕಾನ್ತಧೂತಲಮನನ್ಯಸಮಾನಮಾ(ನಾ)ಯೇನೇ
¹² ಹಬದ್ಧಮತ (ವ) ರೋಕ್ಕುಟರಾಯಗಂಗೂರೇ (ರ) ಸ್ವನಿಗ್ರಹಭಯೇ ತ (ವ) ಕಲಪ್ರಯಾತಃ ಏಕತ್ರಾತ್ಮಬ
¹³ ರೇನವಾರಿಂಧಿ ನಾಪ್ಯನ್ಯತ್ರರುಧ್ಯಾಪನ ನ್ನಿಷ್ಕೃತ್ವಾಸಿಧಿಚೋದ್ಯತೇನ ವಿಹರತ್ತಾಳಾತಿಥೀಮೇನ
¹⁴ ಚ ಮಾತಹಗ್ನದವಾರಿನ್ಯುರಮುಚಃ ಪ್ರಾಪ್ಯಾನ ತಾತ್ಪಲ್ಲವಾತ್ ತಚ್ಚಿತ್ರಾ (ತ್ರಂ) ಮದರೇಶಮಪ್ಯ
 ನುದಿ
¹⁵ ನಂ ಯಸ್ತ್ವಿಷ್ಯವಾನ್ಮಕ್ವಚಿತ್ ಹೇರಾಸ್ತೀಕೃತಗೌಬರಾಜ್ಯ ಕಮಲ ನಾನ್ವನಃ ಪ್ರವೇಶ್ಯಾಚಿರಾ
¹⁶ ದುನ್ಮಾಗೇರಮರು ಮಧ್ಯಮಪ್ರತಿ ಬರೈರ್ಯೋವತ್ಸರಾಜಮೃಲೈಃ ಗೌಡೀಯಂಶರದಿನ್ಮುಪಾದ
¹⁷ ಧವಳಚ್ಛತ್ರದ್ವಯಂ ಕೇವಲಂ ? ತಸ್ಯಾದಾಹೃತತದ್ಯಶೋಹಿಕ ಕುಭಾಮ್ರಾನ್ಮೇಸ್ಥಿತತ್ತ್ವಕ್ಷಣಾತ್
¹⁸ ಲಬ್ಧಪ್ರತಿಷ್ಠಮುಚಿರಾಯಕಲಂಸುರೂರಮುತ್ಸಾರ್ಯ ಶುದ್ಧಚರಿತ್ಯರ್ಥರಿಣೀತಲಸ್ಯಕೃತ್ವಾಪುನಃ
¹⁹ ಕೃತಯುಗಪ್ರಿಯಮಪ್ಯಶೇಷಚಿತ್ರಂಕಥನ್ವಿರುಪಮಃ ಕಲವಲ್ಲಭೋ ಧೂತ್ ಪ್ರಾಧೂತ್ಯ
²⁰ ಮೃಪರಾಶ್ರತೋನಿರುಪಮಾದಿನ್ಮರ್ಯುಧಾವಾರಿಧೇಶುದ್ಧಾತ್ಮಾ ಪರಮೇಶ್ವರೋನ್ನತ ಶಿರಸ್ಸಂಸಕ್ತ
- II (b) ²¹ ಪಾದಪ್ರಥಾಪತ್ಮಾನಂದಕರಃಪ್ರತಾಪಸಹಿತೋನಿತ್ಯೋದಯಃ ಸೋನ್ನತೇಃ ಪೂರ್ವಾದೈರಿವಭಾನುಮಾನ
²² ಭಿಮತೋಗೋವಿನ್ದರಾಜಸತಾ ಯುಕ್ತಿಸ್ತವಗುಣಾಶ್ರಯಕ್ಷತಿಪತಾಶ್ರೀರಾಷ್ಟ್ರ ಕೂಟಾನ್ವಯೇಜಾತೇ
²³ ಯಾದವವಂಶವನ್ಮಧುರಿಪಾವಾಸೀದಲಂಘ್ಯಃ ಪರೈಃ ದೃಷ್ಟ್ವಾಸಾವಧಯಃ ಕೃತಾಃಸ್ಯಸದ್ವಶಾಃ
²⁴ ದಾನೇನಯೇನೋದ್ಯತಾಃ ಮುಕ್ತಾಹಾರವಿಧೂಷಿತಾಃ ಸ್ತುಟಮಿತಿಪ್ರತ್ಯರ್ಥನೋಪ್ಯರ್ಥಿನಾಃ ಯಸ್ಯಾಕಾ
²⁵ ರಮಮಾನುಷಂತ್ರಿಭುವನವ್ಯಾಪ್ತಿರಕ್ಷೇಷಿತಂ ಕೃಷ್ಣಸ್ಥೋಮನಿರೀಕ್ಷ್ಯಯಚ್ಛತಿಪದಂಯದ್ಯಾ
²⁶ ಧಿಪತ್ಯಂಭುವಃ ಅಪ್ರಾನ್ತಾ ತತವೇಯ ಮಪ್ರತಿಹತಾದತ್ತಾತ್ಪಯಾಕಣ್ಣಿಕಾಕಿನ್ಮಾಜ್ಞೈವ
²⁷ ಮಯಾದ್ವತೇತಿಹಿತರಂಯುಕ್ತಂ ಸತತ್ರಾಥ [ಭೃ] ಧಾತ್ ತಸ್ಮಿನ್ಸ್ವರ್ಗವಿಭೂಷಣಾಯಜನನೇಯಾತೇಯ
²⁸ ಶಶ್ವೇಷತಾಮೇಕೀ ಧೂಯಸಮುದ್ಯತಾನ್ವಸುಮತೀ ಸಂಹಾರಮಾಧಿತ್ವಯಾವಿತ್ಯಾ ಯಾನ್ವಹರಾ
²⁹ ಪೃಥತ್ತಸ್ತಪತೀನೇಕೋಪೀದ್ವಾದಶವ್ಯತಾನಪೃಥಿಕ್ಪತಾಪಸಹಿತಾಸ್ಸಂವರ್ತಕೋರಾಂನಿ
³⁰ ವ ಯೇನಾತ್ಮನದಯಾಲುನಾಥನಿಗಲಕ್ಷೀಶಾದ ಪಾಸ್ಯಾನತಂ ಸ್ವನ್ನೇಶಂಗಮಿತೋವಿವರ್ಪವಿಸ
- III (a) ³¹ ರಾಧ್ಯಃ ಪ್ರಾತಿಕೂರ್ಯೇಶ್ವಿತಃ ಲೀರಾಧೂಕುಟೀ (ಲ) ರಾಜಪಲಕೇಯಾವಚ್ಛನಾಲಕ್ಷ್ಯತೇ ವಿಕ್ಷೇಪೇಣ
 ವಿಜಿ
³² ತೃತಾವದಚಿರಾದಾಬದ್ಧಗಂಗಂಪುನಃ | ಸತ್ತ್ವಾಯಾಶುಶಿಲೇಮುಖಾಸ್ತಸಮಯಾತ್ ಬಾಣಾಸನಸ್ಯೋ

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ಪ್ರಮಾಣ '4—6"×1'—9"

- 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಧುವನಾಶ್ರಯಶ್ರೀ ಪಿಠ್ವೀವಲ್ಲಭಮು
2 ಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧುರಾಕಸ
3 ತಾಶ್ರಯಕುಳಕಕ ಹಾಳುಕ್ಕಾಧರಣ ಶ್ರೀ.....
4 ಪ್ರಿದುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ.....
5 ರೋತ್ತರಾಭವ್ಯದ್ರಿಪ್ರವರ್ಧಮಾನಮಾ.....
6 ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ | ಸ್ವಸ್ತಿಯಮು.....
7 ಮು ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮಾನಾ.....ನುಷ್ಠಾ.....
8 ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರ.....ದೇಳ
9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು.....ಯಾ
10 ಹಿತಾಗ್ನಿಗಳಮಮ್ಮುಬಮ್ಮಯ್ಯಗಳಮಗು.....
11 ನಮಗ ವಿಜಯಯ್ಯನುಂ ಮತ್ತಮವರಮಗು.....ಬಿ
12 ಟ್ವಮಯ್ಯನುಂ ತಮ್ಮ ಧಕ್ಕಿಶಕ್ತಿಯಂ ಪಾದಪೂಜೆಯಂ
13 ಕೊಟ್ಟುಹಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ಗರನೆಯ ಶ್ರೀಮು
14 ಬ ಸಂವತ್ಸರದ ಪೌಷ್ಕ ಸುದ್ದಿ ೧೩ ಸೋಮ
15 ವಾರದ್ದನಿ ನುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನನಂ
16 ಗೇರಿಯ ಬಯಲನಡುವೆ ತಾವು ಕಟ್ಟಿನಿದ ಕೆಜೆ
17 ಯ ಕೀಳೇರಿಯಲ್ಲ ಪದೆದು ಬಿಟ್ಟಗದ್ದೆಗುಣಿಗ
18 ನಮತ್ತಲೆರಡು ಹುದವೆರಡು ಈ ಧರ್ಮಮಂ ಪ್ರ
19 ತಿ ಪಾಳಿಸುವರ್ಗೆ ವಾರಾಣಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳೆ
20 ಸಾಯಿರ ಕವಿರಯಂಕೋಡುಂಕೊಳಗುಮಂ.....
21 ತ್ನಂಗಳಂ.....
22 ದರ್ಗಾಪುಣ್ಯವಳಮಕ್ಕು ಈ ಧರ್ಮಮನಾವ
23 ನಳಿದ ಮಹಾ.....
24ಕಾರೇಕಾರೇಪಾಲನೀಯೋ
25 ಧವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ವಾಪಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮು
26 ಯೋಧೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ
27 ಈ ಕಲ್ಲಮಾಡಿಸಿದಂಬಿಯಣಬಟ್ಟಿಮಯ್ಯ ಬಿಟ್ಟ
28 ಟ್ವ ಮಯ್ಯನುಂಬರೆದನೇನದೋವಕೀತಮಲ್ಲ
29 ಕಣ್ಣ ರಿಸಿದಸಮಯಕೀರ್ತ್ಯಾಹಾರ್ಯ ಶ್ರೀ

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ಪ್ರಮಾಣ 3'-0"×1'-3"

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|--------------------|----------------|--------------|
| 1 ಶಕವರೂಶಕ್ಕೆ ನಾವಿರ | 5 ರದಲು ಕವರಹಳಿ | 8 ಗಣುಡನು ಸ್ವ |
| 2 ದ ೩೨ರನೆಯ ನಳ | 6 ಯ ಮಲ್ಲೇಗವುಡರ | 9 ಗ್ಗೃಸ್ತನಾದ |
| 3 ಸಂವತ್ಸರ ವಾ | 7 ಮಗ ಮಲ್ಲೇ | 10 ನು |
| 4 ಲುಣ ಬಿ ೨ ಶುಕ್ರವಾ | | |

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಮು ಅಂಗಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ	8 ರದಲು ಶ್ರೀವೀರಪ್ಪ ತಾಪದೇ	10 ಜುದು.....ದೇವರೋಕ
2 ಯಶಸ್ವತಕ ವರುಶ ಗಿಳಿ	7 ವರಾಯರು ರಾಜ್ಯಂಗೈವಲ	11 ಮು.....ಯಾತನ ಸತಿ
3 ನೆಯ ನಡೆದ ವಿಶ್ವಾವಸು	8 ಕಪರಹಳ್ಳಿಯ ಹುಯಲಿ	12 ಬೀರಬ್ಬ ಮಹಾಸತಿಯಾ
4 ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ	9 ನಾಡೆಯಪಲರನಿ	13 ದಳು ಜಕ್ಕೋಜನದೇಸನ
5 ದ ಸುಗಿ ಮಂಗಳವಾ		

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ	8 ಪ ಯಮ್ಮಡಿ ದೇ	15 ಕೆಸಲುವನೇಲುವಳಿ
2 ಭೃದಯ ಶಕ	9 ವ ರಾಯಮ	16 ಗೆ ನಾಡವಳಗಣ ಕ
3 ವರುಶ ಗಿಳಿ ಸ	10 ಹಾರಾಯರು	17 ಪ್ಪನಹಳ್ಳಿಯ ಮ
4 ಉಮ್ಮಸಂವತ್ಸರ	11 ಸುಖರಾಜ್ಯಂ	18 ಲ್ಲಗಲುಡರ ಮಗ
5 ದ ಪ್ರಥಮ ಛಾತ್ರ	12 ಗೆಯುಲುತ್ತಯ	19 ಬಯರಗಲುಡನು ಸ್ವ
6 ಪದ ಸ್ವ ೩ ಗಿಲು	13 ದರ್ಕಾಲದಲ ಅ	20 ಗ್ರಸ್ತನಾದನು ಮಂ
7 ವೀರಪ್ಪತಾ	14 ರಗದವೆಂಟಿಯ	21 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸದಾ ಹೋಬಳಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗೌಡರ ಹೊಲದಲ್ಲಿ ಮಾಸ್ತಿ ಕಲ್ಲು.

1 ಮರೆದ	3 ವಲಸಬೀಬಾ	5 ಯಾದಳು
2 ವರುಬಗೆ	4 ಯಸತಿ	

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ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-6"

(ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದ ಕಾರಣ ಅಕ್ಷರಗಳನ್ನೆಲ್ಲಾ ಕತ್ತಿಸಿ ಬೇರೆಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಕೆ ಸಲುವ [೧೦೦೨೦೨೬]ನೆ ವರ್ಷಕೆ ಸಲುವ
- 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಹುಳ ರ ಮೀ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ ಮಹಾನಾಯಕಾಚಾರ್ಯರಾದ
- 3 ಕಾಕಿ ಬಯಿರಪನಾಯಕರ ಕುಮಾರರಾದ ಚಿಕ್ಕಜನಾಯಕರು ಕೋಟಪುರದ ತಿರುವೆಂಗಳನಾ
- 4 ಫಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದೆಡೆ ನಮಗೆ ಸಲುವ ಮಾರ್ಗನಹಳ್ಳಿ
- 5 ಯ ಸೀಮೆಯೊಳಗಣ ಕೊಟ್ಟವೆಂಬ ಗ್ರಾಮವನು ಶ್ರೀಜಯಂತೀ ಪುಂಜ್ಯಕಾಲದ
- 6 ಲು ಕೋಟಪುರದ ತಿರುಮಲದೇವರಿಗೆ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವ
- 7 ಕವಾಗಿ ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರದಾಯಾದಾದ್ಯನುಮತದಿಂದ ಸಮರ್ಪಿಸಿದ ಕುಮುದ್ವತೀ ತೀರದ
- 8 ಕೊಟ್ಟವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಲಪುರದ ಧರ್ಮಸಸನಯದಕಾರು
- 9 ತಪ್ಪಿದರೆ ತಮ್ಮ ತಾಯಿತಂದೆಯ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಹರು
- 10 ಸ್ವ ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವನುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
- 12 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಏಕೈವಧಗಿನೀ ರೋಕೇಸರ್ವೇ
- 13 ಪಾಮೇವ ಧೂಧುಜಾಂ ನಥೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ ನುಂಧರಾ ಇ
- 14 ಪರ ಗ್ರಾಮಕ್ಕೆ ಅರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ವಾರಾಣಾಸಿಯಲಕೊಂ
- 15 ದವರು ಗೋಬ್ರಾಹ್ಮಣರ ವಧಮಾಡಿದವರು ಗುರುತಪ್ಪಮಾಡಿದವರು
- 16 ಯಧರ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹರಡಿಹಳ್ಳಿ ಫಾರೆಸ್ತಿನಲ್ಲಿ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

- | | |
|-------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯ | 7 ಲು ಶ್ರೀ ಹಿರಿಮಠದ ಕರ್ಣೇದೇವರು |
| 2 ದಯ ಶಾಲವಾಹನ | 8 ತೇಜ ಸಿಂಗಪ ಕೂಡಿ ಸಂಗ |
| 3 ಶಬಿ ವರುಷ ೧೭೬೬ಕ್ಕೆ | 9 ಮನಂಜುಂಡೇಶ್ವ |
| 4 ಸಲುವ ಮನ್ನ ಧನಾ | 10 ರನ ಪ್ರತಿಷ್ಠೆ |
| 5 ಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 11 ಮಾಡಿಸಿದರು |
| 6 ಶುಭ ೧೪ ಸೋಮವಾರದ | |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಿತ್ತಿಲಗ್ರಾಮದ ಊರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರ.....
- 2ಸಲುತ್ತಮಿರೆ.....ಹೆತ್ತಿಳದ.....
- 3
- 4 ಮಾದಯ್ಯನ ಆಳಿಯ ಗಂಡರಡಾವಣಿ ಸೂರೆಯ
- 5 ನಾಯಕಂ.....ತುಳುವಂಮಗು.....
- 6 ಪರರಂ ಕೊನ್ನು ತಳ್ಳಿಡುಡುಸುರಗಣಿಕೆಯರೊಳ ಕೂಡಿದಂ.....
- 7
- 8

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಉತ್ತರ ಗದ್ದೆಯ ಒಡುವಿನಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಧುವನಾತ್ರಯಂ.....ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯ ಕುಳ
- 2 ತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಪ್ರೋಕ್ತ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
- 3ಸಲುತ್ತಮಿರೆ ಸಕವರ್ಷ ೯೦೩ನೆಯ.....
- 4ಸಾಹಣಿಯೆನಿಸಿಗಲ್ಲಗಂಜಾಕದ್ದೆಗಂ ಬಮ್ಮದೇವನ ಸನ್ನತಿಯ.....ಅಜಕ್ಕಯ್ಯ
- 5ಹೆತ್ತಿಳಮಂದೇಡರು ಪರನಿಡುಡುತುಳುವಂ ಕೊಂಡಲ್ಲ ಶ್ರೀಮ
- 6ಚಟ್ಟಂಪೋಗಿ ಆ ಹೆತ್ತಿಳದತುಳುವಂ.....
- 7ಸುರರೋಕಪ್ರಾಪಿತನಾದ
- 8ಮೃತೇನಾಹಿಸುರಾಂಗನಾ ಕ್ಷಣ ವಿದ್ವಂಸನೇಕಾಯೇ
- 9ಸ್ವಸ್ತಿ ನಾಗಾಚಾರ್ಯದೇವ.....ಬರೆದೊಸ್ಕ.....
- 10ರೋಕೆಟನ ಕಂಡರಣಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ರಂಗನಾಥದೇವರ ಮಾನ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಧುವನಾತ್ರಯಂ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯ
- 3 ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಪ್ರೋಕ್ತ ಮಲ್ಲ
- 4 ದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ
- 5 ಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಚೀವಿ
- 6ಸಕವರ್ಷ ೧೦೩೪ನೆಯ ನನ್ನನ ಸಂವತ್ಸರದ
- 7 ಮೈಶಾಬ ನು ೧೧ ಬ್ರಹ್ಮವಾರದನ್ನು ಸ್ವಸ್ತಿಯಮ
- 8 ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮಾನಾನುಷ್ಠಾನ
- 9 ಜಪಸಮಾಧಿ ಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದ
- 10 ನಾದಿಯಗ್ರಹಾರವಹ ಹಿತ್ತಿಳದಸಾಯಿರಮುಂ

- 11 ಕ್ರಯದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ ಶ್ರೀಮತು ಸೋಮೇ
- 12 ಶ್ವರ ದೇವಗ್ನಿ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟುಗದ್ದೆ ಜಾತಿಯೂರ ಬಯಲೊಳ
- 13 ಗೆ ಹಂನರಡು ಮಾರುಗಳೆಯ ಲಯ್ದುಕಡಹವೂರ
- 14೫೦ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತುಮಿಕ್ಕೇ
- 15 ಈ ಧರ್ಮ ಮನಾವನೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ
- 16 ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲ ಸಾಯಿರಕವಿರಯಂ ಸಾಯಿರ
- 17 ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಕೊಟ್ಟ ಪಳಮಕ್ಕು
- 18 ಐದನಳಿದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲ್ಲ
- 19 ಸಾವಿರ ಕವಿರಯಂ ಹತ್ತುಸಾಸಿರ ವೇದಪಾರಗರಪ್ಪ
- 20 ಬ್ರಾಹ್ಮಣನಳಿದಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 21 ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪೃಥಿವರ್ಷಸಹಸ್ರಾಣಿ
- 22 ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಹಿತ್ತಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನುಭೋಗಿ ಮಂಜಪ್ಪನವರ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2"-0"×1'-6"

- | | |
|-------------------------|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶಕವರುಶ ೧೨೩೧ನೆ | 6 ನಿತ್ಯನೈವೇದ್ಯಕ್ಕೆಂದು ಕೊಟ್ಟಿದು |
| 2 ಯ ಸಾಮ್ಯ ಸಂವತ್ಸರದ ವೈಶಾ | 7 ಕೆಜಿಯ ಕೆಳಗೆ ಗದ್ದೆಯರಡು ಬಂ ಯ |
| 3 ಬ ಬ ೧೪ ಮಂ ಲು ಹೊಂನವೇರಾ | 8 ದನಾರೊಟ್ಟರೂ..... |
| 4 ಕಲನಾಥ ದೇವರಹಳಿಯ ರಾ | 9ಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ |
| 5 ಮನಾಯಕರು ಕಲನಾಥದೇವರ | |

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ಅದೇ ಹಿತ್ತಲಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ವೀರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2"-6"×2"-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
- 2 ಧಿ ರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಧರ್ಷಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕು
- 3 ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀಮತ್ತಿಧುವನಮಲ್ಲ ಹೆ
- 4 ಮಾರ್ಗದೇವರಸರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವ
- 5 ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ
- 6 ೧೦೪೫ನೆಯ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧ ದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ ಮ
- 7 ದನಾದಿ ಯಗ್ರಹಾರಂ ಹೆತ್ತಿಳದ ಮಾದರ್ವರು ಕೂಡೂರ
- 8 ಯರಕೊಟ್ಟಯ್ಯನು.....ದೇವಯ.....
- 9 ಲು ಹಿತ್ತಲದ ಯೈನೂರ್ವರ್ಧೇವಗ್ನಿನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟು
- 10 ರಾವನೋವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ
- 11 ಕುರುಕ್ಷೇತ್ರದೊಳ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಸಾಯಿರ ಕವಿರೆ
- 12 ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋ
- 13 ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 14 ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ
ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ.....
- 2 ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಜಯಂತೀ ಮಧುಕೇಶ್ವರ.....
- 3 ಸತ್ಯರಾಧೇಯ.....
- 4 ಶ್ರೀಮತು ವೀರರಾಮದೇವರಸರು.....
- 5 ೧೧೮೦ನೆಯ ವೈಂಗಲ ಸಂವತ್ಸರದ ಶ್ರಾವಣ.....
- 6 ದಣ್ಣಾಯಕ ಗವುಣ್ಣನ ಮೇಲೆ.....

- 7 ಉಪಂಕೊಂಡು ಪೆಂಡಿರುಡೆ ಯುಟ್ಟಲು ಬಿಲ್ಲಂಕಕಾಪುರುಷ ನಾರಾಯಣ ಪರಬಳಸಾಧಕ ಯ
8 ಲು ಪುಟ್ಟದ ರಾಮಗವುಂಡಂ ತಳ್ಳಿಬಿಡು ತುಳುವಂ ಮಗುಳ್ಳಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಅದಂತಂ
9 ದಡೆ ಪೊಳೆವ ಸಿಡಿಲಂತೆ ಜವನಂತಳವಡಿಸುವ ಕಾಲಮಿತ್ಯ ವೆಂಬಂತೊಡರ್ದ
10 ನಿ ಪೊಯ್ತ ನಾಗಳು ಗಿರಿಗೊಡ ರಾಮಗವುಂಡಂಪಲರಂ ಸುರಿದರು ಪೂವಿನ ಸರಿಮಳೆಸುರ
11 ದುಂದುಭಿ ಯೊಡನೆ ಶಂಬಕಹಳಾರವಮುಂ ಬೆರಸು ಸುರಾಂಗನೆಯರ್ಪಿಯನೆಂದು ರಾಮ
12 ಗವುಡನಂ ದಿವಗುಯ್ದರು ಚಿತ್ತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮಿತ್ರೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿದ್ವಂಸನೇ ಕಾ
13 ಯೇ ಕಾಡಂತಾಮರಣೀರಣೇ ಓಂ ನಮಶ್ಯ ವಾಯು

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುಡಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಪಾಳುಭಾವಿ ಬಳಿ
ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ).

- 1 ಹೋಗ್ಯಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ಸಾ
2ಯ್ಯು ತ್ತು ಮಿರೆ ಒಳೆಯಪೆಮ್ಮಾಡಿಯರ್ಸಾನ್ತ
3 ನುಡಿತಾಡಾರ ನನ್ಯಾಯವರ್ಜಿತನಬಿಬಿಲ್ಲ
4ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತಂ ವತ್ಸರಜ್ಜಳಿ.....
5 ಹುಯುಮಂ ಕಟ್ಟಿಸಿ ದೇಗುಲಮಂ ಮಾಡಿಸಿ ಯುಟ್ಟವ್ವಡಿ
6 ಕೊಟ್ಟುದು ಯದಂ ಕಾದೋಲ್ಕನ್ನ ಮೇಧದಪಲ

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ಅದೇ ಹೋಬಳಿ ಹೋತನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1"-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಮೃತನಾಥ ದೇವರ ಬ್ರಾಹ್ಮಣರುಗ
2 ಈ ಸಂದಿಗ್ಧೇರಿ ರಾಮಣ್ಣಂಗೆ ಸರ್ಪುಡಾ
3 ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ದೆಯನು
4 ಸಲಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿನಂಡಗ್ರಾಮದಬಳಿ ನಂದೀಕೋಲು ಬಸವಣ್ಣನ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 5'-6"×1'-0"

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|--------------------------------|----------------------------------|
| 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶರತ್ಚಂದ್ರ | 16 ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಆಚಂದ್ರಾರ್ಕ |
| 2 ಚಂದ್ರಚಾಮರಚಾರ | 17 ಸ್ವಾಯಿಯಾಗಿ ಕೊಟ್ಟುದು ಈ ಧರ್ಮಮ |
| 3 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | 18 ಅರು ಅಳುಬಿಡೊಡೀ |
| 4 ಮೂಲಸ್ತಂಧಾಯ ಸಂಧವೇ | 19 ವಾರಣಾಸಿಯ |
| 5 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯದಯ | 20 ಲ ಸಾವಿರ ಕವಿರ |
| 6 ದ ಶಕ ವರುಷ ೧೨೮೮ನೆಯ ಪ | 21 ಸಾವಿರ ಬ್ರಾಹ್ಮಣರ |
| 7 ರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು | 22 ಕೊಂದ ಪಾಪದ |
| 8 ದ ೩ ಬುಧಾನೂರಾಧೆಯಲ ಸ್ವಸ್ತಿ | 23 ಲ ಹೋಹರು ಶ್ರೀ |
| 9 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ | 24 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ |
| 10 ಅರಿರಾಯವಿಧಾಡ ಧಾಪೆಗೆ ತಪ್ಪುವ | 25 ವಾಯೋಹರೇತ |
| 11 ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ಪೊ | 26 ವಸುಂಧರಾಂ ಸಪ್ತಿ |
| 12 ಡೆಯರ ಕುಮಾರ ವಿರುಪಂಣ ಪೊಡೆ | 27 ವರುಶ ಸಹಸ್ರಾಣಿ |
| 13 ಯರು ಹಂಪೆಯ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇ | 28 ವಿಷ್ಣುಯಾಂಜಾಯ |
| 14 ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮೃತಪಡಿ | 29 ತೇಕ್ರಿಮಿ: |
| 15 ಗೆ ಸಲುವಳಿಗೆ ನಾಡಬಳಗಣ ಸಂಡವೆಂ | |

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-9"

- ¹ ಸಕವರಿಷ್ಠ ೧೩೨೧ನೆಯ ಪೌಷ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಬ ೧ ಲು ಶ್ರೀಮತು ಅಯಮರಾಯದೇವರ ಮನೆಯ
² ಅಳಿಯ ಬಮಯಗೌಡರ ಕಲದೇವನಮಗ ಚಿಕ್ಕಬೊಮ್ಮ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭೆ ಬೀರದೆ ಕಲುನಿಲಿಸಿದ ಪ್ರತಿಷ್ಠೆ

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಬಳಿ ಬೂದಿಗದ್ದೆ ಸರ್ವೇ ನಂಬರು 15ರಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

¹ ತಾರಣಸಂವಧ	⁷ನಾಡಿಗ ಸಲುವ	¹² ಬರುವುದೆಂದು ಕೊ
² ರದ ಅಸ್ತೇಜ ಶು ವಿ	⁸ ಸಂಡದ ಕೆರೆಯ	¹³ ಟ್ಟ ಶಿರಾಸಾಸನ ಇ
³ ಜಯದಶಮಿಯ	⁹ ಕೆಳಗೆ.....ಬಳ್ಳ	¹⁴ ದಕೆ ತಪ್ಪಿದವರ
⁴ ಲು ಶಿವರುದ್ರ ದೇ	¹⁰ ಕೊಟ್ಟರು ಇದು	¹⁵ ತಾಯಿತಂದೆಕೊಂದ
⁵ ಪರಿಗೆ ರಾಯನಾಯ	¹¹ ಅಚಂದ್ರತಾರಕ	¹⁶ ವರು.....
⁶ ಕರು ಕೊಟ್ಟ ಭೂಮಿ		

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ಅದೇ ಗ್ರಾಮದ ಉರದಾಗಿಲಬಳಿ ನಟ್ಟಕಲ್ಲು.

¹ ನಂದನ ಸಂವತ್ಸರದ	³ ಡದಮೇಲೆ ಕದ ಗ	⁵ ಮರೆಗೌಡರು ಸ್ವ
² ಚಯತ್ರ ಸು ೩ ಲು ಸಂ	⁴ ಉಡರಮಗ ಚಿಕ್ಕ	⁶ ಗ್ರಸ್ತರಾದನು [ರು]

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-0"

- ¹ ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
² ಚಾರವೇ ತ್ರಯಿರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
³ ಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾ
⁴ ಹನ ಶಕವರುಷ ೧೪೬೩ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ
⁵ ಶ್ರಾವಣ ಶು ೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
⁶ ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವದೇವ ಮಹಾರಾಯ
⁷ ರು ಸುಬಸಂಕಥಾವಿನೋದದಿಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ರಾ
⁸ ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗೈಯು ತ್ತಿರಲು ಆರರುದ್ರಕವಳದ ಪೊ
⁹ ಳಗಣ ಬನ್ನೂರ ಗ್ರಾಮಿಗಳು ಸಂಕಣ್ಣನಾಯಕರು ನಮಗೆ ಸಮ್ಮ
¹⁰ ತನಾದ ಧರ್ಮಾಜಿಪಂಡಿತರ ತೇಜಪುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
¹¹ ನವರ ಮಕ್ಕಳು ಮಾರಪ್ಪಯ್ಯಗೆ ಕೊಟ್ಟ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂ
¹² ಗಡಿಯ ಥತ್ತ ಬ ೨ ಸಾಲೂರ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂಗಡಿಯಂ
¹³ ದ ಮದಗದ ಗದ್ದೆಗೆ ಸಲುವ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
¹⁴ ವನುಸಹ ನೀವು ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೆಯಾ
¹⁵ ಗಿ ಅಚಂದ್ರಾರ್ಯಸ್ವಾಮಿಯಾಗಿ ಸುಬದಿಂ ಅನುಭ
¹⁶ ವಿಸಿಕೊಂಡು ಬರಲುಳವರು ಯೆಂದು ಕೊಟ್ಟ ಸ್ಥಳದ
¹⁷ ಶಿರಾಶಾಸನ (ರಾಮಾಜಿವಂತ)
¹⁸ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನು
¹⁹ ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
²⁰ ನಿಷ್ಕಲಂಭವೇತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೆ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಾವಿಬಸವಣ್ಣದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಬಲ್ಲಮರ
² ಕುಮಾರಸಾಬ್..... | ³ ಅರಸುಗೆಯ್ಯಗೆ ಬಲ್ಲನಾಡಹ.....
⁴ ಬನ್ನಿಯೂರ ಸಾಸಿವ್ವರೋಳು

- 5 ಕುಣ್ಣುಗುಡಿ ಅನಗ ಗೊ
6 ಸಸಿಸುರರೊಳಿ ಕೂಡೆ
7 ಗೊಸಸಿಯ ತಮ್ಮಂ ಕಲ್ಲ

- 8 ನಿಜುಸಿದೊನಾ
9 ಚನ್ನತಾರಕಂ
10 ನಿಲಕೆ

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾರದ ೧೩ನೆಯ ಸುಕ್ಕ ಸಂವತ್ಸ
2 ರದ ಫಾಲ್ಗುಣ ಸುದ್ದ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಯೂ
3 ರ ಹೊರಿಗಳನಿಜುದು ತುಳುವ ಕೊಣ್ಣು ಹೆಂಡಿರ ಪುಡೆವಟ್ಟುವಲ್ಲ
4 ಕುಳುಂಬಬೀರಯ್ಯಂಗಂಬಳಿಯದ್ದೆಗಂ ಪುಟ್ಟಿದ ಓಜೆಗಪುಣ್ಣಂ
5 ತುಳುವ ಮಗುಳ್ಳಿಪಲರಂಕೊನ್ನು ಬೀರರೋಕ ಪ್ರಾಕಿತನಾದ

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
2 ಮೋಪುರಾಂಧನಂ |
3ಶಾಸನಂ ಜಿನಶಾ
4 ಸನಂಶ್ರೀಚಂದ್ರನಾಥದೇವ
5 ರ ಗುಡ್ಡಿನಾದೊವೈಯ
6ನಾಗಯ್ಯಂಗಳು ನಿಲ
7 ಸಿದ ಕಲ್ಲು ಸಾಲಯೂರ
8ಮಹಾಜನಂ
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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ
2ಪರಮೇಶ್ವರ ಪರಮಧಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
3 ಚಾಳುಕ್ಕಾಧರಣಂ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜ
4 ಯ ರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
5 ಕ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷ
6ನಯ ಮನ್ಮಥಸಂವತ್ಸರ ಪುಷ್ಯ ಸುದ್ದ ೧೧ ಸುಕ್ರವಾರ ದನ್ನು
7ಮದನಾದಿಯುಗ್ರಹಾರಂ ಸಾಲಪೂರಸಾಸಿವ್ವರರು
8ವ ಕುದೇಶ್ವರದೇವರ ಗರ್ಭಗೃಹದ ಸಾಮ್ಯಮಂ ಮಧ್ಯಕ
9ವಿಶ್ವಗೃಹಮುನ್ನಂ ಸಕಾರುಣ್ಯಂಗಯ್ಯ ಕೊಟ್ಟರು ಅವರ ಮ
10 ಮಾರ ಕಟ್ಟೆಯ ಮಕ್ಕಳ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಬಿಯ
11ಹಿತಾಗ್ನಿಗಳ ಮಮ್ಮಂಬೀಯಮಯ್ಯಂಗಂ ಮಾರಬ್ಬೆಗಂ ಪುಟ್ಟಿ
12 ಕೇಶವಯ್ಯನುಂ ಅವರಿಂ ಕಿಣಿಯ ಬಿಟ್ಟಮಯ್ಯದೇವರ ಪಾ
13 ದ ಸಿರೆಯಂ ಕಟ್ಟಿಸಿ ಗರ್ಭಗೃಹಮಂಮಾಡಿಸಿದರು ಮ
14 ತ್ತಂಬಿಯುಣ ಬಿಟ್ಟಮಯ್ಯಂಗಮವನ ಧರ್ಮಪತ್ನಿ ಜನ್ಮಂದೆಗಂಪು
15ದ ಮಕ್ಕಳ ಚಿಕ್ಕಣ ಮೈಸಾಸಿಯವರಿಂ ಕಿಣಿಯ ಶಂಕರ
16ತನವನಿಂ ಕಿಣಿಯ ವಾಮನ ಅವನಿಂ ಕಿಣಿಯ ಚಿಕ್ಕಯ್ಯನು
17 ಮತ್ತಂ ಕನವಯ್ಯನ ಮಕ್ಕಳು ಸೋಮಂಜದೇವರ್ ಅವರಿಂ ಕಿಣಿಯಂ
18ಪುತ್ರಕುಳದೀಪಕನೆನಿಸಿಗಟ್ಟಕುವಳಯ
19ದಿದ ವಾಶಾಂಬರಮನೆಯ್ದಿಟಂ ಸಭೆಯೊಳ್
20ತಿಳಕಜ ಧಕ್ತಸಾಲಪೂರಜೀಯವಿನಯನಿಧಾನ
21ತಿಳಕಂ ವಿಪ್ರವಂಸ ಚೂಡಾರತ್ನಂ ಜನವಿನುತವಿಧು ಬೀಮಯ್ಯನಂ
22 ನಿಪ ಸಾಲಪೂರಇತ್ತೆನಿಸಿದ ಬೀಡಯ್ಯನಿಂ ಕಿಣಿಯ ಬಿ

- 23 ಟ್ಟಿ ಮಯ್ಯನು ಮತ್ತಂ ಬಿಟ್ಟಮಯ್ಯಂಗಮವರ ಧರ್ಮಪತ್ನಿ ಬಿಟ್ಟವೈಗಂ ಪುಟ್ಟಿದ ಮಕ್ಕ
24ಕೇಸವಯ್ಯಬಿಟ್ಟಇಂತಿವರನ್ನಯದಿಂ ಕುಲಕ್ರಮದಿಂಧರ್ಮಮಂಬಿ
25ಯ.....ಚ.....ಬೀರಂಜಣ್ಣಗಾಗಿ.....
26ಬಿಟ್ಟಮಯ್ಯಂ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಳೆಯ
27ಗಣ ಕೋಡಿಯಲ್ಲಿ ಪೂರೋಳಗೆ ತಮ್ಮ ಧತ್ತಿ
28ಗುಣಿಗನ ಮತ್ತರೊಂದು ಈ ಧರ್ಮಮಂ ಸಾಸಿವ್ವರು ತಮ್ಮ ತಮ್ಮ
29ಪ್ರತಿಪಾಳಿಸಿದಗ್ಗೆ ಪಾರಣಾಸಿಯ ಸಾಸಿರ ಕವಿರೆಯ
30 || ಇದನಳಿದಾತ ಕವಿರೆಯನಳಿದ ಪಾತಕನಕ್ಕು

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-6"X2'-3"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋ
2 ಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷವೆರಡ
4 ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದಮಾವಾಸ್ಯ ಸೋಮವಾರದಂ
5 ದು ಅನಾದ್ಯಪೂರಂ ಸಾಲಯೂರ ಶೇಷಸಾಸಿವ್ವರು ಮಹಾಜನಂಗಳು
6 ತಮ್ಮ ಗ್ರಾಮ ಸ್ವಾರ್ಥವಾಗಿ ಪಶಿಷ್ಯಗೋತ್ರದಯಂ ಪಿಲಯ ಬಾಸಿಮೆಯ್ಯನ ಮ
7 ಗೆ ರಾಮಯ್ಯನ ಬ್ರಾಹ್ಮಣ ಚಪ್ಪಡೆಗಂ ಪುಟ್ಟಿದ ದೇಡ ಪಂತಲ ಭೀಮ
8 ಯ್ಯನ ಮಾಡಿಮಯ್ಯನ ಕಯ್ಯಲು ಕೊಂಡು ಕಾಲಂ ಕ
9 ಚ್ಯುಧಾರಾಪೂರ್ವಕಮಾಡಿ ದೈರೆದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಧ
10 ಮ್ಮದ ಧೂಮಿ ಬಂನುರದ ಅಯಗಾಂಡಗೆಜೆಯ ಹೊರೆಯ
11 ಲು ಗುಣಿಗನ ಮತ್ತರೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ
12 ರೊಂದು ಯಲ್ಲಪದೇವರ ಮತ್ತರೊಂದು ಇನ್ನು ಬಿ
13 ಟ್ಟ ಧರ್ಮಧೂಮಿಯಂ ಸಾಸಿವ್ವರು ಪ್ರತಿಪಾಳಿಸುವರು ಯವಗ್ಗೆ
14 ಗಂಗಾಶೀರದಲ್ಲ ಪ್ರಯಾಗೆಯಲ್ಲ ಪಾರಣಾಸಿಯಲು ಸಾಸಿರ ಬ್ರಾಹ್ಮ
15 ಣರುವಂ ಸಾಸಿರ ಕವಿರೆಯುವಂ ರಕ್ಷಿಸಿದ ಪಲವಕ್ಕು
16 ಯ್ನೀ ಧರ್ಮಮ ನಾವನಾನುವೇಡ್ಡೆನಡೆದವನಾಶೀರದಲ್ಲ ಸಾಸಿವ್ವ
17 ಬ್ರಾಹ್ಮಣರುವ ಸಾಸಿರ ಕವಿರೆಯುಮಕೊಂದ ಮಹಾಪಾತಕನ
18 ಕ್ಕು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವ
19 ರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
20 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ
21 ಕಾಲೇ ಪಾಲನೀಯೋ ಧವದ್ಧಿಃ ಸರ್ವಾನ್ವೇತಾನ್ಶಾವಿನಃ
22 ಪಾರ್ಥಿವೇಂದ್ರಃ ಧೂಯೋಧೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ | ಶ್ರೀ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಪ್ಪಡಿ ಗುಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 4'-0"X1'-0"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಾನರ ಅಜವ
2 ಮ್ಮರಸರೂರಾಸಿಗ್ಗೆಪಾಲದಳನಿ
3 ತ್ತೊಂದು ಇದು ಅಚ್ಚತ್ತಾರಮ್

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಶಾನಭೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"X2'-0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈರೋಕ್ಕ ನ
2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ನಮಸ್ತ ಧು
3 ವನಾಶ್ಚಯ ಶ್ರೀ ಶ್ರೀಧುವಿಲ್ಲದ ಮಹಾರಾಜಾಧಿರಾಜ ಪ
4 ರಮೇಶ್ವರ ಪರಮಧರ್ಮಾರ್ಥ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿರಕ ಚಾಳು
5 ಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತಿಧುವನ ಮಲ್ಲದೇವರ ವಿಜಯ
6 ರಾಜ್ಯಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂ
7 ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ.....ಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾ

- 8 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
 9 ಜಪಸಮಾಧಿ ಶಿಲಗುಣಸಂಪನ್ನರುಂ
 10 ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ನಿಗಳ್
 11ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕ್ಕೀರ್ತಿಮದಾ
 12ಧವಳತದಿಗಂತರಾಳರುಂ ಶರಣಾಗತ ವ
 13 ಜ್ರಪಾಕಾರರುಮೆನಿಸಿ ಶ್ರೀ ಮದನಾದಿಯಗ್
 14 ಹಾರಂ ಸಾಲವೂರ ಸಾನಿರ್ವರ್ಗ ಕಾರುಣ್ಯಂಗೆಯ್ದು
 15 ಕೇಶವಾಹಿತಾಗಿಗಳ್ ತಮ್ಮ ದೊಂದು ಧಕ್ಕಿ.....
 16 ಧರ್ಮಮಂಮಾಳ್ ನುಕೂಳದಿನಾಸಿ
 17 ವರ್ವರ್ಗ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟು ಸ್ತುತಿ
 18 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ೩೯
 19 ನೆಯ ಜಯಸಂವತ್ಸರದ ಪೈಶಾಖದ ಮಾ
 20 ವಾಸೈ ಬೃಹಸ್ಪತಿ ವಾರದಂದು ಧಟ್ಟಮಹಾ
 21 ಜನ ಮೂವತ್ತಿಚ್ಚಾರನಿರಕ್ಕೆ ಚಾತುರ್ಮಾಸ್ಯದ ಕಳ್
 22 ದಕ್ಕೆ ಸರ್ವಾನಮಸ್ತವಾಗಿ ಕಿಕ್ಕಿಟಿಯಕೆಳಗೆ ಗದ್ದೆ
 23 ಬಿಟ್ಟುಗುಣಗನಮತ್ತೆರೆರಡಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾ
 24 ಇಸುವುದಿಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿನದನಾತಂಗೆ ಕುರು
 25 ಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಗ್ಗ್ಯುರ್ತೀರ್ತದೊಳ್ ಸಹಸ್ರ ಕವಿ
 26 ರೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ
 27 ಸ್ರ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೊಟ್ಟ ಪಳ ಮ.....
 28ಧರ್ಮಮನಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು
 29 ಕವಿರೆಯುಮನಬಿವೈದಪಾರಗರು ಮನಳಿದ
 30 ಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ
 31 ಸುಂಧರಾಂ ಪಪ್ಪಿವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ
 32 ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×1'—6"

- 1 ಸ್ವಸ್ತ ಮೋಹವರ್ಷ ದೇವರ ವಿ
 2 ಯುತಿರೆ ಸಕವರ್ಷ ೭೯೨ನೆಯ
 3 ರದ ಮಾಪು ೨ ಅದಿತ್ಯವಾರದನ್ನು
 4 ಯಮಸ್ಯಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾ
 5 ರಣ ಜಪಸಮಾಧಿ ಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪ
 6 ದನೇಕ ತರ್ಕ್ಕ ಶಾಸ್ತ್ರಕುಲವೇದ ಪಾರಗರಪ್ಪ
 7 ಹಾರಸಾಲವೂರ ಸ್ತುತಿ ಶ್ರೀಮದಗ್ರಹಾರ
 8 ಬೆಯ ಅಂಗೀರಸಗೋತ್ರದ ಪೂರೋಡಯಮಾದ
 9 ಸ್ಯವಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಪುಳಿಸಯ
 10 ಭೋಜನ ಅತಿಥಿ ಅಧ್ಯಾಗತವ್ವೆರನಿ ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟ
 11 ಡಗೇಟಿಯ ಬಯಲೊಳಗೆ ಗುಣಗನ ಮತ್ತಲು
 12 ಆ ಭೋಜನದ ಪರಿಕಾರ ಮೆನ್ನೆನ್ನಡೆ ಅರುಮಾನ ಅಕ್ಕಿ
 13 ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ವಂದರು ಇನ್ನಿಪರಿಕಾರದಿಂದ ಮಾ
 14 ಬಹುಳ ಅಪ್ಪಮಿಯಂದು ಸಾನಿರ್ವರ್ಧ್ಯಕ್ಷದಿಂ — ಯಮ
 15 ಗೌತಮಗೋತ್ರದ ತತ್ಪ್ರತ್ಯಸ್ತದಾರರತಿ
 16 ನಿರತನಪ್ಪ ಮಾದಿಮಯ್ಯನ ವಂಶದವರು ನಾಲ್ಕದಕೆ ಮತ್ತ
 17 ಬ್ಯಾಳ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲಿ ಪುಟ್ಟಿದ
 18ಯಂದುಪಜೀವಿಸುವರು ಮತ್ತಮಲ್ಲ ಪಡಿಯ
 19 ಪೊನ್ನಂ ನೆರಪೀ ತಮ್ಮ ಮನೆಯಂ ಪಂಚಕ್ಷೇತ್ರಮಂಪೊರಮಡಿ
 20 ನಿ ಓಡಿಸಿ ಆಯರ್ತ್ಯಮಂ ಪೂಜಿಸುವರು | ಇನ್ನೀ ಧರ್ಮಮಂ ಪ್ರ
 21 ತಿಪಾಳಿನದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ ಯಗ್ಗ್ಯುರ್ತೀ
 22 ತ್ವ ಮೊದಲಾದ ಕ್ಷೇತ್ರಂಗಳೊಳ್ ಸಾನಿರ ಕವಿರೆಯುಮಂ
 23 ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ
 24 ರಗ್ನಿಹೋತ್ತಿಗಳ್ ಉಧಯಮುಖಿಯಂ ಕೊಟ್ಟ ಪುಣ್ಯ

ಒಡೆದು ಹೋಗಿದೆ.

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 27ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ
 ಕಾರೇ ಕಾರೇ
 28 ಪಾಲನೋಯೋಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾನ್ಸಾವಿನಃ ಪಾತ್ರ್ಫಿ
 29 ವೇಂದ್ರಾನ್ ಧೂಯೋ ಧೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ
 30ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ
 31ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಬೆಳೆಂದೂರು ಹೋಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬರಾಳ ದೇವವರ್ಷದ ೧೧ನೆಯ ಪೈಂಗಳ
 2 ಸೋಮವಾರದಂದು ಶ್ರೀಮತು
 3
 4 ಮಂನೆಯನುಂಕ ವೆಗ್ಗಡೆ ಮಾರಯ್ಯ
 5 ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಗೆ
 6 ತಮ್ಮ ಹೆಬ್ಬಂಕದ ಸೇನದೋವ
 7 ಮಂನೆಯದಲ್ಲ ಹಾ
 8 ಅಂತುತಿಂಗಳಿಗೆ ಈಪ್ಪಣ
 9 ಚಾರ್ಯ ಮಧುಕೇಸ್ವರ ಪಂಡಿತರ್ಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟರು.

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ಉಡುಗಣಹೋಬಳಿ ಉಡುಗಣಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕನಾಬರ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—9"

- 1 ಶುಭಮಸ್ತು ಯುವಸಂವತ್ಸರದ ಅಶಾಡ ಬ ೧೪ ಲು ಶ್ರೀ
 2 ಮತ್ತೆಳದಿ ಚೆನ್ನಬಸಪ್ಪ ನಾಯಕರು ವೀರಂಜಿಗೆ ಬರೆಸಿ
 3 ಕಳುವಿದಕಾರ್ಯ ಉಡುಗಣಹೋಟಿ ಊಳಿಗದ ಕೈ
 4 ಸೋಡಿ ಬಸವನು ಹುಜುರುಬಂದು ಉಡುಗಣ ಪೇಲೆ
 5 ಉಕ್ಕಡದ ಬಳಿಯಲ್ಲಿ ತಾನು ಚನ್ನಪ್ಪ ನಾಯಕರವರು
 6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ತಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಮರಾಪುರದ ಗ್ರಾ
 7 ಮದ ನಿವೇಶನವ ಉತ್ತರವಕೊಟ್ಟು ಯೀ ಭೂಮಿ ಮ
 8 ಠದ ಚಲು ಮೂರೆಗೆ ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಟ್ಟು ನಮ
 9 ಗೆ ನಿರೂಪಕ ಅಪ್ಪಣಿಯಾಗದೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ
 10 ಯಿದರ ಕ್ರಯಗ ೧೫|| ಹದಿನಯದು ವರಹ ಎಂ
 11 ಟುಹೊಂನು ಮೂರು ವೀಸವನು ಅರಮನೆಗೆ ತೆಗೆದು
 12 ಕೊಂಡು ಉಡುಗಣ ಸೀಮೆ ಮರಾಪು
 13 ರದ ಗ್ರಾಮದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟದಿಂದ
 14 ಗ ೩ ಯೀ ಬಗ್ಗೆ ಕೂಡಿದಾಸೋಹದ ಸಿನ್ನು
 15 ರಾ|| ಉಭಯಂಗ ೩|| ಮೂರು
 16 ವರಹಾನು ಮೂರು ವೀಸದ ಭೂಮಿಯನು
 17 ಉಡುಗಣಹೋಟಿ ಊಳಿಗದ ಕೈಸೋಡಿ
 18 ಬಸವನು ಉಡುಗಣಪೇಲೆ ಉಕ್ಕಡ
 19 ದ ಬಳಿಯಲು ಕಟ್ಟಡವನು ಕಟ್ಟಿದ ಆಯಕಟ್ಟಿನ
 20 ವಿರಕ್ತಮುಟಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಉ
 21 ತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಂಗಮು
 22 ದ್ರಾಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು
 23 ರಿಂದ ಊಳಿಗದ ಭದ್ರನ ಕಳುಹಿಸಿ
 24 ಧೇವಚ ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು
 25 ಗಡಿ ತಾತ್ಪಾರಬಾರದರಿತಿ ಯವನಮುಂಡಿಟ್ಟು
 26 ರೇಪೆ ಪ ಮಾಣು ನಿಲಿಸಿದ ನಷ್ಟದ ಭೂಮಿ ಮಠದ
 27 ಚಲು ಮೂರೆಗೆ ನೀವು ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿ
 28 ಸಿಕೊಟ್ಟು ಯೀ ಕಾಗದ ಸೇನದೋವರ ಕಡಿತಕ್ಕೆ

29 ಬರಿಸಿ ತಿರಿಗಿ ಯವನ ವಶಕ್ಕೆ ಕೊಡುವರಾ

30 ಗಿ ಯೆಂದು ಸಜ ನಿರೂಪಪ್ರತಿ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣೆಯಲ್ಲಿ ರಾಘವೇಂದ್ರಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂದ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ
- 3 ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೬೫ನೆಯ ಚಿತ್ರದಾನು ಸಂವತ್ಸರದ
- 4 ಶ್ರಾವಣ ಶುದ್ಧ ಪಿರೂ ಶ್ರೀಮತು ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
- 5 ವಾ ಪೃಥ್ವೀ ಮಹಾಮಹತ್ವಿಗೊಳಗಾದ ಚೆನ್ನಬಸಪ್ಪದೇವರಮಠಕೆ
- 6 ಯೆಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳವಿಶುದ್ಧ ವೈದಿಕಾಧ್ಯಾತ್ಮತನಿದ್ವಾಂತ
- 7 ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುದತ್ತಪರಾಯಣರಾದ ಕೆಳದೀ ವೆಂಕಟ
- 8 ಪ್ಪ ನಾಯಕರ ಪೌತ್ರರಾದ ಧರ್ಮಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಧ
- 9 ರ್ಪ ನಾಯಕರೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದಾನ ತಾಂಬ್ರಶಾಸನ ಕ್ತ
- 10 ಮ ವೆಂತೆಂದರೆ ಪುರಾಣದ ಮಾದಯ್ಯಗಳ ಮಕ್ಕಳು ಮಹದೇ
- 11 ವಗಳ ಕಯ್ಯ ಅರಮನೆಗೆ ತತ್ಕಾರೋಚಿತ ದ್ರವ್ಯದಿಂಕೊಂಡು
- 12 ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟ ಸ್ವಾಸ್ತಿ ವಿವರ ಉಡುಗಣಿಸೀಮೆವೊಳಗಣ
- 13 ಮಾವಿನ ಹಾಳುಗ್ರಾಮ ೧ಕೆ ರೆಬೆಗ ೬೦ ಆರುವತ್ತುವರಹಾನ
- 14 ಭೂಮಿಯನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಹಾಕಿದ
- 15 ಗಡಿಕಲ್ಲಿನಿಂದ ವೊಳಗಾದ ಭೂಮಿಗೆ ಸಲುವ ಅಪ್ಪಭೋಗ
- 16 ತೇಜ ಸ್ವಾಮ್ಯವನೂ ಪ್ರಾಕುಮರ್ಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
- 17 ಡಿಕೊಂಡು ಮಠದ ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು ಬ
- 18 ರುವುದೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
- 19 ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾ
- 20 ಯಾಂಜಾಯತೇ ಕ್ರಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೀ
- 21 ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
- 22 ಚ್ಯುತಂ ಪದಂ ಶ್ರೀವೆಂಕಟಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣೆ ಕನಬೆಯಲ್ಲಿ ಹಾವೇರಿ ರಾಮಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ಪೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 3 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೨೯೮
- 4 ನೆಯ ನಳಸಂವತ್ಸರದ ಮಾಘ ಸು ೧ ಅದಿತ್ಯವಾರದಲು ಶ್ರೀವಃನ್ಮ
- 5 ಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಧಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
- 6 ರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರ ಕುಮಾರ ವಿರುಪಣ್ಣೊಡೆಯ
- 7 ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ಪ್ರತಿವೀರಾಚ್ಯವನಾಳುವಲ್ಲಿ
- 8 ಶ್ರೀಮತು ಉಡುಗಣೆನಾಡು ಸೀಮೆವೊಳಗಾದ ಸಮಸ್ತನಾಡ
- 9 ಪ್ರಭುಗಳು ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರುಕ್ಕಾಬೆಯ ಕೌಸಿಕ
- 10 ಗೋತ್ರದ ವಃಹದೇವಭಟ್ಟರ ಮಕ್ಕಳ ಗೋವಿಂದಭಟ್ಟರು ಆ
- 11 ವರ ತಮ್ಮ ರೇವಣಭಟ್ಟರುಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಶಾಸನ ಕ್ತಮ
- 12 ವೆಂತೆಂದರೆ ನಮ ನಾಡವೊಳಗಣ ನಂದಿಹಳ್ಳಿಗ್ರಾಮಕೆ
- 13 ಸಲುವ ಚತುಸ್ಸೀಮೆವೊಳಗಣ ಗಡ್ಡೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ
- 14 ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
- 15 ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಂಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಳ್ಳದನೂ ತಮ್ಮ
- 16 ಪಿತ್ತುಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಸೂರ್ಯೋಪರಾಗಪುಂ
- 17 ಣ್ಯ ಕಾಲದಲು ಶಿವಾರ್ಪಣವಾಗಿ ಮಾಡಿ ತಂಮೊಳು ಸರ್ವೈಕ
- 18 ಮತ್ಸವಾಗಿ ವೊಡಂಬಟ್ಟು ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ದಾನತಾಮ್ರ
- 19 ಶಾಸನ ಯ ಧರ್ಮಕ್ಕೆ ಆರುಆಳುವಿದವರು ಪಿಶ್ಚೇಶ್ವರಸ್ವಾಮಿ
- 20 ಯಲು ಸಾವಿರ ಕವಿರೆಯ ಕೊಂಡಪಾಪ ತಮ್ಮ ಪಿತ್ತಗಳ ನರಕಕ್ಕೆ
- 21 ಯಿಕ್ಕಿದವರು ಏಕೈವಧಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಧೂ
- 22 ಭುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ |

- ²³ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಪಷ್ಠಿವರು
²⁴ ಪ ಸಹರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಅದಿತ್ಯ
²⁵ ಚಂದ್ರಾವನಿಶೋನಶಶ್ಚ ದೌರ್ಧೂಮಿರಾಪೋಹೈದಯಂ ಯಮು
²⁶ ಶ್ಚ ಅಹಶ್ಚರಾಶ್ಚ ಉಭೇಚಸಂಧೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ
²⁷ ಪೃತ್ತಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು,

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ ಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ
² ದೇವರ ರಾಜ್ಯದಲು
³ ಶ್ರೀಮತು ಮಹಾದೇವದಂಣಾಯಕರು ಸಿಂಗದೇವನ ಮೇಲೆ
⁴ ಧಾಳಿನಡೆದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಪೋಗಿ ಪರ
⁵ ನಿಜುದು ಸುರಗಣಿಕೆಯಲೊಳ್ಳೊಡಿದನಾತನ ತಮ್ಮ ಕಾಳ
⁶ ಗವುಂಡಂ ಕಲ್ಲನಿಲಿಸಿದಂ
⁷ ಚಿತ್ತೇನಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇ
⁸ ಕ್ಷಣವಿಧ್ವಂಸನೇ ಕಾಯೇಕಾಚಿಂತಾಮರಣೋರಣೇ.....

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ಅದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲು ನಲ್ಲಿ,

- ¹ ಅಂಗಿರಸ ಸಂಪತ್ಕರದ ಶ್ರಾವಣ ಸದ್ಧ ² ನಿಲಿಸಿದ ನಾಗರಕಲ್ಲು ಶ್ರೀ
³ ಚಳುತಿಯಲು ಯಲಪನಾಯಕನು

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ಅದೇ ಉಡುಗಣಿಗ್ರಾಮದ ಮಾರೀಗುಡಿಯಮುಂದೆ ನಟ್ಟ ನಾಗರಕಲ್ಲು ನಲ್ಲಿ.

- ¹ ಶ್ರೀ ನಾಗೇಶ್ವರನಾ ಚಂದ್ರಮು ² ನಾಯಕಮಾಡಿದ ಕೆಲಸ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಿಸ್ತೇಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ತ
² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
³ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವ ವಿಜ
⁴ ಯ ರಾಜ್ಯ ಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ಯ
⁵ ಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ
⁶ ತತ್ಪಾದಪದ್ಮಾರಾಧಕಂನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
⁷ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಾಣಸುವರ್ಗ್ಗಡೆ ದಂಡನಾಯಕ ಆನ
⁸ ನ ಪ್ರಾಳರಸರ ಬೆಸದಿಂ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
⁹ ಮನು ಪದ್ಮರಾವುಳದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
¹⁰ ವಾಸೆ ಪನ್ನಿ ಚಾರ್ವಾಕಿರಮುಮಂ ಸುಬಸಂಕಥಾವಿನೋದದಿಂ ರಾ
¹¹ ಜ್ಯಂಗೈಯ್ಯುತ್ತುಮಿರೆ || ವರವಿದ್ಯಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಭುಗಂ
¹² ನೀಲಬೈಗಂಪುಟ್ಟಿ ಧಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
¹³ ಇರಶ್ಚಂ ದಾಸಿರಾಜಂಪರಾಶರ ಗೋತ್ರಾಂಬರ ತಿಗ್ಗ ರೋಚಿಜನ
¹⁴ ಕಂತಾಯ್ತಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಮಾಂಬಿಕೆ ಎಂದೊಡೀ ಭುವನದೊ
¹⁵ ಳ್ ಗೋವಿಂದನೇಂದ್ರನೋ || ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿ ಅನ್ತರ್ವೇದಿಯ
¹⁶ ಶ್ರೀರಾಮದತ್ತಿಯ ಅಪ್ಪ ಸಹಸ್ರ ಸಂಖ್ಯಾಗ ವೇದಗ್ರಾಮಪು
¹⁷ —ವೇದ ದೂರು ಮಾಧವಭಟ್ಟರು ತಂದೆ ತಾಯ್ ಬಾಪ್ಪ ಕೆ ವತ್ಸ ಗೋತ್ರ ಗಾರಡ್ಡೆ
¹⁸ ಅನ್ತಾ ಸೊಡ್ಡಳನಮುಜಂ ದಣ್ಣ ನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ಯನ ಪ್ರ
¹⁹ ದ್ವೀಧರತ್ತಿವಾಡಿ ಭಟ್ಟರು ಶ್ರೀಮನ್ಮಹಾವತ್ಸಗ್ರಾಮಂತಾನೆ
²⁰ ನೀಡ ಕುಂದುರಲು ಪೆರ್ಗಡೆತನಂಗೆಯ್ಯುತ್ತುಮಿದ್ವರ್ಧ ಮೃದ್ವ ಪ್ರಸಂಗ
²¹ ದಿಂ ಕೆಜುನಗೌಸಲು ಭೂಮಿಯಂ ಕುಡಿವೆಂದು ಮೂವ

- 22 ತ್ರಿಚಾರ್ಪಿಸರಕ್ಕಂ ಬಿನ್ನಪಂಗೆಯ್ ಪ್ಪಸನ್ನ ಚಿತ್ತರಾಗಿ ಉರಿಂ ಬಡಗಣ
 23 ಹದಿಯ ಬಟ್ಟೆಯಲು ಧೂಮಿಯಂಕುಡ ಚಾಳುಕ್ಕ
 24 ವಿಕ್ರಮಕಾಲದ ೩೨ ಡನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಚ
 25 ಯತ್ರ ಸುದ್ದ ತದಿಗೆ ಬ್ರಹ್ಮಸ್ತಿವಾರದಲು ಕೆಹಿಯನಗ
 26 ಳಿಸಿ ದೇಗುಲವಂ ಮಾಡಿಸಿ ಅಲ್ಲ ಪಂಡಗೆಯ ಅಂಬುಗಂ ದೇವರ ಸಿ
 27 ವೇದ್ಯಕಂ ಪೂಜೆಗಂ ಒಜರಮಕ್ಕೆಯಲು ಕೆಹಿಯ ಕೆಳ
 28 ಗೆ ಕಡ್ಡವಿಯುಗಳೆಯಲು ಮಾಡುಗೊಂಡು ಬಿಟ್ಟ ಕಮ್ಮ ೨೦
 29 ಮಹಾದೇವರ ಕಯ್ಯಲು ಅರವೆಗೆ ಮಾಡುಗೊಂಡು ಕಮ್ಮ
 30 ೧೩ ಅನ್ನುಕಮ್ಮ ೬೩ ಕ್ಕಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸರಕಂ ಪಾದ
 31 ಪೂಜೆಯಂಕೊಟ್ಟು ರುದ್ರೇಸ್ವರದ ಪಂಡಿತಗ್ಗೆ ಧಾರಾಪೂ
 32 ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟಿರಿದಮ್ಮ ಮುಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸ
 33 ರ ನಡೆಪ ಪೆರ್ಗಡೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು
 34 ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು
 35 ಸಾಸಿವ್ವ ಬ್ರಾಹ್ಮಣರು ಮಸಾಸಿರ ಕವಿರೆಯದಾನಂಗೆಯ್ ಪು

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ಅದೇ ಬಿನ್ನಲಹಳ್ಳಿ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಸ್ವಸ್ತಿ ಕನ್ನರವಲ್ಲಹಂ ಪ್ರಿಥುವೀ ರಾಜ್ಯಂ
 2 ಗೆಯ್ಯ ಅಯ್ಯೂರ ಬೀರ ಅನೇಗುನ್ದ
 3 ಕೂಡಿ ಕೋಟೆಯ ಅಣಿ
 4 ಸಿ ಬಲ್ಲರು
 5 ಕೊಟ್ಟಮೊ ನಮ
 6 ಳದಾ
 7 ಬ
 8 ಕಲ್ಲಂಕೃತ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಹಿಯ ಒಳಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈ
 2 ಲೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಶ್ರೀಮತು ಧೂರೋಕ ಮಲ್ಲದೇವಪರ್ವದ ೧೫ನೆಯ ರೌದ್ರ ಸಂವತ್ಸರದ ಪಾಲ್ಕು
 4 ನ ಶುದ್ಧ ಪೂರ್ಣಿಮ ದ್ವಿದಂದು ಶ್ರೀಸ್ವಸ್ತಿ ಯಮನಿಯಮ
 5 ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನವಾರಣ ಮೌನಾನುಷ್ಠಾನ ಬಿ
 6 ಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದನಾದಿ
 7 ಯಗ್ಯಹಾರಂ ತಾಣಗುಂದೂರ ರಾಜಗುರು ಶಿವಶಕ್ತಿದೇವರ
 8 ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವಕಮಾಡಿ ತಾವರೆ ಕೆಹಿಯ
 9 ಗನಪಸ್ತದಲು ಕೆವರಮೇರೆ ಅಲದ
 10 ಮರನ ಒಟ್ಟು ಅಪ್ಪುಗೆಯ ಗದ್ದೆಗಳೆ
 11 ಪೂಜೆಯಂಮಾಡಿ ಕೊಟ್ಟರು ಅಮೇ
 12 ಯನ್ನೀ ಧರ್ಮಮಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸದರ್ಪಾಯಿರ
 13 ಬ್ರಾಹ್ಮಣರ ಸಾಯಿರಕವಿರೆಯಂಕೊಟ್ಟ ಪಲಮನೆಯ್ವು
 14 ವರೀಧರ್ಮಮಂ ಕಿಡಿಸಿಧರ್ಮಾಸಿರ ಕವಿರೆಯು ಮುಂ
 15 ಸಾಸಿವ್ವ ವೇದಪಾಲಕರ ಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕು
 16 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ
 17 ವ್ವರಿಸ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ
 18 ಕ್ರಿಮಿಃ | ಬಾಳಿಬರೆದ ಧರ್ಮೋಜನಕೆಲಸ

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ಅದೇ ಬಸವನಂದಿಹಳ್ಳಿಗೆ ಉತ್ತರಗುಡ್ಡದಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- ¹ ಸ್ವಸ್ತಿಜಯಾಧ್ಯುದಯ ಶಲ
- ² ವಾಹನ ಶಕ ವರುಶ ನಿರ್ಜಳ
- ³ ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ

- ⁴ ಆಶಾಧ ಶು ಗುಲು ಶ್ರೀಮತು
- ⁵ ಕೆಳದಿ ಶಿವಪ್ರಸಾದಯಕರ
- ⁶ ಪುತ್ರರಾದ ಸೋಮಶೇಖರ

- ⁷ ನಾಯಕರ ಧರ್ಮಪತ್ನಿ
- ⁸ ಯರಾದ ಚಿಂತಾಮಣಿ
- ⁹ ಯವರು ಕಟ್ಟಿದ ಮಂಟಪ ಧರ್ಮ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಹೋಬಳಿ ಮುಳಕೋಪ್ಪದಬಳಿ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—6"

- ¹ ಶಿವಾಯನಮಃ ಸ್ವಸ್ತಿ
- ² ಶ್ರೀಮತು ಕಾಮದೇವವರಿ
- ³ ಶದ ನಿರನೆಯ ಪ್ರ
- ⁴ ಮಾದಿ ಸಂವತ್ಸರ ಚೈ
- ⁵ ತ್ರ ಬ ಅಮಾವಾಸೆ

- ⁶ ಸೋಮವಾರ ವೃತ್ತಿ
- ⁷ ಪಾತದಂದು ಕಲ್ಲಗಾ
- ⁸ ಡನ ಮಗ ಜಕ್ಕಗೌಡ
- ⁹ ನು ಮಲ್ಲೇದೇವರ ನಿ
- ¹⁰ ವೇದ್ಯ ಬಿಟ್ಟಧೂಮಿ

- ¹¹ ಕೆಳೆಯಕೆಳಗೆ ಕಂ ಗಂ
- ¹² ಇದನು ಸಲಸದವನು
- ¹³ ಪಂಚಮಹಾಪಾತಕನಕ್ಕು
- ¹⁴ ಸೇನದೋವಮಾದಯ್ಯನ ಬರಹ

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ತಾಳಗುಂದಹೋಬಳಿ ತಾಳಗುಂದ ಕನಡೆಯಲ್ಲಿ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವವರಪು ರ
- ² ನೆಯ ಪಲ್ಲವಂಗ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ನಿ ಸುಕ್ರವಾರದಲು
- ³ ಶ್ರೀಮತು ತಾಳಗುಂದದ ಮೂವತ್ತಿಚ್ಚಾರಸರದ
- ⁴
- ⁵ ಮಗಂ ಗೋವರ ಗೋವನಮಗ ಸೋಮಯನು ಅ.....
- ⁶ ವಾಸುರಬವರದಲು ಕಾದಿಸುರಿಗಿಡುದು ಸು
- ⁷ ರರೋಕ ಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ತಾಳಗುಂದದ ಹೋಬಳಿ ಶಿವಳ್ಳಿಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—9"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭ ಮಹಾ
- ²ಕುಳತಿಳಕ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ
- ³ಮಲೆಯನಾಯಕ
- ⁴ತುಣುವಹುಯಲಲು.....ಸುರ
- ರೋಕ.....ನವಿಲೆಯನಾಯಕ.....

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ಅದೇ ತಾಳಗುಂದದಹೋಬಳಿ ಮಳೂರುಗ್ರಾಮದಬಳಿ ಶಾನುಭೋಗ ಮಧ್ವರಾಯರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×1'—6"

- ¹ ಯುವಸಂವತ್ಸರದ
- ² ಶುಭ ಪಾಡಿವ ಅದಿವಾರ
- ³ ಲು ಮೆದೆಯಜೀಯ
- ⁴ ಮಜೀಯಗಳಿಗೆ ಬೊಂಮ
- ⁵ ಗೌಂದ ಜಕ್ಕಗುಂಡೆಗ್ಗ
- ⁶ ಳು ಅನೆಯಕೆಜಿಯಕೆ
- ⁷ ಳಗೆ ತಂಮ್ಮ ಉಂಬಳಿಯೊಳ
- ⁸ ಗೆ ತೋಟಕೆಸಲುವಾಗಿ ಕಂಬ

- ⁹ ವೇಳಂಕೊಟ್ಟು ಆ ತಂಮಡಿಯರ
- ¹⁰ ಕಯಲುಸಂಧವಟ್ಟದ ಕೆಳ
- ¹¹ ಗೆ ಮೊದಲೇರಿಯಲು ಕಂಬವೇ
- ¹² ಳು ಕೊಂಡು ಮಹಾಜನಂಗ
- ¹³ ಳ ಸಾಕ್ಷಿ ಸಾಯಂಣ ಸೋವಂಣ
- ¹⁴ ವೀರಂಣ ಜಕ್ಕಂಣ
- ¹⁵ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶಿ ? ಶ್ರೀ

ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಟೇಲ ಮಲ್ಲಪಗಾಡ ಜಮೀನಿನಲ್ಲಿ ಇರುವೆಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಲ್ಲಧ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
- 2 ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ತಿಥುವನ ಮಲ್ಲ
- 3 ರಾಜ್ಯಮುತರೋತ್ತರಾಧಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ತಾರಂ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತುಗುಣಸಂಪನ್ನರು ನುಡಿದಂತೆ
- 5 ತೊಡರೆಬಲ್ಲುಂ ಗಣ್ಯರತಳ
- 6 ಶ್ರೀಮತ್ತಿಥುವನ ಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ
- 7 ಮನೆಯ ನಾಯಕರ ಪರಿಕಾಣ
- 8 ಸರ್ವನ್ಯತಮ್ಮಂ ಕೀರ್ತಿಪಾರಾಯಣಂ
- 9 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ಗಿಣಿಯ ಶ್ರೀ
- 10 ಸುಖಸಂಕಥಾ
- 11 ವಾರದಂದು ಶ್ರೀ
- 12 ಶಿಶ್ಯವಾಮಶಕ್ತಿ
- 13 ಹೇಶ್ವರ ಸನ್ನಿಧಾನದಲು
- 14 ಇನ್ನೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
- 15 ಕ್ಷೇತ್ರ ಸಾಸಿವ್ವಬ್ರಾಹ್ಮಣಗ್ಗಿ
- 16 ಕೊಟ್ಟುಪಲ ಸಾಸಿರಕವಿರೆಯ
- 17 ಸಾಸಿವ್ವಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹ
- 18 ರೇತವಸುಂಧರಾಂ ಶಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಟರಾಕ್) ಕಾಡತನಹಳ್ಳಿಯ ಬಳಿ ಅಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಲ್ಲಧ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
- 2 ಮ ಧ್ವಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮ
- 3 ತ್ರಿಥುವನ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತರೋತ್ತರಾಧಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
- 4 ನಮಾಚಂದ್ರಾರ್ಕ್ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೀಲಗುಣ
- 5 ಸಂಪನ್ನ ನುಡಿದು ಮತ್ತೆನ್ನ ಹರಚರಣಸರೋರುಹ ಭೃಂಗಸಾಹಸೋತ್ತುಂ
- 6 ಗ ತೊಡರೆ ಬಲ್ಲಂಡಗಂಡರಗಂಡ ವೈರಿಭೇರುಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
- 7 ಶ್ರೀಮನ್ಮಹಾ ಅನೇವಟ್ಟಿಯನಾಯಕಗ್ಗಂವಾಡಳಗಪುಡಿನಾಯಕಿಗಂ
- 8 ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಅವರ ತಮ್ಮ ಮಲ್ಲ
- 9 ಅಳುತ್ತಿದ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ
- 10 ಗಿಣಿಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ಗಿಣಿ ಮಾಳವೂ
- 11 ರಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತುಮಿದ್ವಂದಿನುತ್ರರಾಯಣಸಂಕ್ರಾಂತಿ
- 12 ವ್ಯತಿಪಾತವಾದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತು ಚಂದ್ರೇಶ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗಿಗಂ
- 13 ದು ಕಡ್ಡವಿಯುಗಳೆಯಲುಮತ್ತಲು ತಂಮಡಿಗಳಮನೆಯ ನಿವೇಶನ
- 14 ಕ್ಕೆ ಗಳೆಯಲು ೭೪೦ ಕೊಟ್ಟು
- 15 ಇಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
- 16 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಕವಿರೆಯಂ ಕೊಟ್ಟುಪ
- 17 ಲಮಕ್ಕು ಇ ಧರ್ಮಮನಳಿದಾತನಾಪುಂಜ್ಯತೀರ್ಥದಲು ಸಾಯಿರಕವಿರೆಯು
- 18 ಮನಾಸಾಯಿರ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
- 19 ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಶಪ್ತಿವರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 20 ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆಸೇರಿದ ಗುಡ್ಡದಕೆಳಗೆ ಫಾರೆನ್ನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಅನಂದಸಂವತ್ಸರದ ಆಶಾಢ ಬ ರ ಲು
- 2 ದೇವಗಾಂಡನಮಗ ಬೀರಣ ಮಲಪಗಪುಂಡನ ಮೇಗೆ

- ³ ಬಂದು ಹುಯಲಿ.....ತುಳುವ ಮಗುಳ್ಳ ಸುರ
⁴ ರೋಕಪ್ರಾಪ್ತನಾದ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡರ ಹೊಸಹಳ್ಳಿಗೇನೇರಿದ ಫಾರೆನ್ನಿನಲ್ಲಿ ಗುಡ್ಡದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವವರಪ್ಪ
² ದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೦ ಬೃಹವಾರ
³ ದಂದು ಶ್ರೀಮತು ಬೀರರಸನಮಗ ಮಾದರಸನು
⁴ ಮರಡಿಯ ಹುಯಲಿ ಕಾದಿ ಪರನಿಜುಮ
⁵ ಸುರರೋಕಪ್ರಾಪಿತನಾದ || ಚಿತ್ತೇನುಧ್ಯತೇ
⁶ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿದ್ವಂ
⁷ ಸನೇಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ ||

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ಸೊರಬ ತಾಲ್ಲೂಕು.

ಕ್ಯಾನೊರುಹೋಬಳಿ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರುಬಾಗಿಲಬಳಿ ಅರಳಿಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×2'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತೈರೋಕ್ಕ ನ
² ಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯು
³ ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೩ನೆಯ ಪ್ಲವ
⁴ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೫ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂ
⁵ ಪನ್ನ ರಾದ ಹುರುಳಿಯ ಚೆನ್ನಮಧ್ಯದೇವರಿಗೆ ಎಡವಮುರಾ
⁶ ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ಯೈತ ಪ್ರತಿಷ್ಠಾ
⁷ ಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕಳದಿ ಸದಾಶಿವ ನಾ
⁸ ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧ ಪನಾಯಕರ ಪಾತ್ರರು ಶಿವಪ್ಪ
⁹ ನಾಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
¹⁰ ತ್ನಿಯರಾದ ಚೆನ್ನಮಾಜಿಯವರು ಬರಸಿಕೊಟ್ಟ ದಾನ
¹¹ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ.....ಫಡಗಣಿಸೀಮೆಯೊಳಗಣ
¹²ಗ್ರಾಮವನು ಶಿವಾರ್ಜಿ
¹³ ತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕೆ ನಟ್ಟ ಲಿಂಗಮುಂದೆ ಕಲ್ಲಿನ ವಳ
¹⁴ ಗುಳ್ಳ ನದಿ ಮೊದಲಾದ ಅಪ್ಪ ಭೋಗತೇಜಸ್ವಾಮ್ಯವನು
¹⁵ ಪೂರ್ವ ಮುರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು
¹⁶ಕೊಟ್ಟ ಶಾಸನ.....
¹⁷ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
¹⁸ ತ್ತಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್ ||.....

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ಅದೇ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಳಿ ಅಶ್ವತ್ಥಮರದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—2"

- ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮ
² ರಚಾರವೇ ತೈರೋಕ್ಕನಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
³ ಸ್ವಸ್ತಿ ಸಕ ವರಿಷ ೧೧೦೨ನೆಯ ವಿಕಾರಿಸಂವತ್ಸರದ ಛಾದ್ರಪದ
⁴ಮಲ್ಲಯನಮೇರ ಧಾಳಿಸಾಗದೈಯ ಹುಳ್ಳಗವುಂಡ
⁵ ನಿಜುದು ಸುರಗಣಿಕೆಯೊಳೊಡಿದಂ ಚಿತ್ತೇನ
⁶ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ | ಕ್ಷಣವಿದ್ವಂಸ
⁷ ನೇಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇ ರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿ.

ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್—ಔಂಡ್ ಸಂಸ್ಥಾನ.

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ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಆಫುಂಡ್ ಎಂಬ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಹತ್ತಿರ ಇರುವ ಶಿರಾಶಾಸನದ ಪೋಟೋ ನಕಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಧುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
- 3 ಧುರಾರಕಂ
- 4 ಸತ್ಯಾ
- 5 ಶ್ರಯ
- 6 ಕುಳತಿ
- 7 ಳಕಂ ಚಾ
- 8 ಳಕ್ಕಾಧ
- 9 ರಣಂ
- 10 ಶ್ರೀಮ
- 11 ತ್ರಿಧು
- 12 ವನ ಮಲ್ಲ
- 13 ದೇವ ವಿಜಯ
- 14 ರಾಜ್ಯಮು
- 15 ತ್ತರೋತ್ತ
- 16 ರಾಭಿವ್ಯ
- 17 ದ್ವಿ ಪ ವ
- 18 ಧ್ವರ್ಮಾ
- 19 ನಮಾ
- 20 ಚಂದ್ರಾರ್ಕ್ತತಾರವ್ವರಂ ಸಲುತ್ತಮಿರೆ ಮನ್ನೆ ಕೆಣಿಯನೆರೆವೀಡಿನಲುನು
- 21 ಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ವೋಪ
- 22 ಜೀವಿಗಳಪ್ಪ ಸಮಸ್ತ ಗುಣಗಣಾಲಂಕೃತ ಸತ್ಯಶಾಚಾಚಾರ ಚಾ
- 23 ರುಚರಿತ್ರಂ ನಯವಿನಯ ಶೀಲಸಂಪನ್ನಂ ನುಡಿಮುತ್ತನ್ನಂ ಗೋತ್ರ
- 24 ಪವಿತ್ರಂ ನಿರ್ಮಳಚರಿತ್ರಂ ನ್ಯಾಯನಿಷ್ಠಂ ಧರ್ಮಯುಧಿಷ್ಠಿರಂ
- 25 ಮಾವನ ಗನ್ಧವಾರಣಂ ರಿಪುನಿವಾರಣಂ.....ನಂಕ
- 26 ಕಾರಂ ವಿಬುಧ ವಿದಗ್ಧ ಕಾಮಿನೀಜನ ಶೃಂಗಾರಹಾರಂ ಮೃಗಯರೆ
- 27 ವನ್ನಂ ವೈರಿಕೃತಾನ್ತಂ ಕೊರಾಪುರ ಸಮುಧರಣಂ ಗುಣಗಣಾಧರಣಂ
- 28 ಕಸ್ತೂರಿಕಾಮೋದಂ ಶ್ರೀಮನ್ಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ನಾಮಾ
- 29 ದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರಬುಸೊಂನ
- 30 ನೆಯ್ಯ ನಾಯಕರುಮವರಮನೋನಯನ ಪಲ್ಲಡೆಯರಪ್ಪ
- 31 ಲಬುಮಾದೇವಿಯರುಂ ಮಗಳು ಚೋಳಬ್ಬಯ್ಯಯುಂ ಕುಮಾರಂ
- 32 ಬೈಡಯನು ಮಿನಿವರು ಮಿಳ್ಳು ಕೊರಾಪುರದಲು ಪ್ರಭುತ್ವಮ
- 33 ನಾಳುತ್ತಮಿಳ್ಳು ಶ್ರೀ ಚಾಳುಕ್ಕ ವಿರವಿಕ್ರಮವರ್ಷದ ಮೂವ
- 34 ತೊಂದನೆಯ ವೈಯಸಂವತ್ಸರದ ಮಾಪ ಪುಣ್ಯಮಿ ಶುಕ್ರ
- 35 ವಾರದನ್ನು ಸೋಮಗೃಹಪರ್ವ ನಿಮಿತ್ತವಾಗಿ ಕಲಗೆ ಪ
- 36 ನೆರಡರಬಳಿಯ ಬಾಡದಗ್ರಾವೆಯಂ ಮಹಾಲಕ್ಷ್ಮೀದೇವಿಯರ್ಗಂಗಂ
- 37 ಗೊರ ಕಾಳಕೆಂಟೆಬೈಯ ಧೂಮಿಯೊಳೆ ಅಜವಟ್ಟಿಯ ಬಟ್ಟೆಯ
- 38 ಮೂಡಲು ಗೊರವಗಾಲ ಬಾಡಗಲ ನಾಲ್ಕು ಮತ್ತಕ್ಕೆಯ್ಯುಮಂ
- 39 ಒನ್ನುಮನೆಯ ನಿವೇನಣಮುಮಂಕಲಂಮಾಡದ ಉತ್ತರ ಮಳಿಗೆಯ

- 40 ನು ಜೈರನಾಯಕರ ಕಾಲಂಕರ್ಚಿಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಸರ್ವಾಬಾ
 41 ಧಾ ಪರಿಹಾರಮಾಗಿ ಸಕಲಸ್ಥಾನಿಗರುಂ ಗಣ್ಯಮಾಡಾದ
 42 ವರಹದನವಜುಯಲು ಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
 43 ದಂಗನನ್ನ ಧರ್ಮ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸು
 44 ನ್ವರಾಂ ಸಪ್ತವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ
 45 ಕಿಮಿ ಈ ಸಾಸನಮಂ ಬರೆದಂ ಬಾಡಣಯ್ಯಂ
 46 ಖಂಡರಿಸಿದಂ ಚನ್ನಮಯ್ಯಂ
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APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
35	5	..	1. GANGA DYNASTY. Śivamāra Śrīpurusha Do Do	(Fragmentary.) Records a grant to one Īśvarabhaṭāra under orders of the king.
35	4	..		Records a grant of land to somebody (Name lost.)
85	86	..		Records the gift of the village Kovalevetṭu to three Brāhmins
105	118	No year. Dakṣiṇāyana Viśuvatkāla		Records the gift of the village Kovalevetṭu to three Brāhmins (named) with the permission of the king by Diṇḍigara, Bāṇa king of Kālbappunādu; contains the usual Ganga genealogy.
59	44	Saka 777 (A. D. 855)	Ganga Permādi	Records the death of one Tammagaṇḍa while killing a tiger at the village Kiri Ingaḷa and grant of some land by the king in memory of his heroic act.
112	122	Saka 730 (?) Kārtika śu 15 Monday with the constellation Rôhini.	2. RASHTRAKUTA DYNASTY. Gôvinda III	Contains the usual account of Râshtrakûta kings till Gôvinda III. Records the gift of the village Va (Ba) danaguppe in Punnâda Eḍenâduvishaya by the prince Raṇâvalôka Kam-bhadrâ to the Jaina teacher Vardhamânaguru, disciple of Eḷavâchârya and of Koṇḍakundânava and Sirmalage-guru gana (?) at the request of his son Śankaragaṇṇa for services in Vijayavasati (Jaina temple) in the town Talavana (Talkâd).
133	151	Saka 792 Māgha ba 8 Sunday (28th January 870 A. D.)	Amôghavarsha	Records the gift of a plot of land measuring a <i>Guvigana matta</i> to the thousand <i>mahâjanas</i> of the village Sâlûr made by Mâdimaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pancha-kêśvara festival.
139	159	..	Kannara Vallabha	Records the death of one AYGûra Bira in driving out wild elephants.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
94 105	105 118	(First year of victory of the king)	3. BĀNA DYNASTY. Bāna Vidyādhara Dinḍigarar	Viragal (no details). See under No. 118, P. 105.
90	96	..	4. NOLAMBA DYNASTY. Dilipayya	Records the death of one Manemudda Malleya at the village Balla in a cattle-raid. States that Tribhuvaṇa-Karta-bhaṭā-rar was spiritual leader at the time (<i>tapōrājyam geṇe</i>). Similar to the above. Here Tribhuvaṇa-kartabhaṭār is said to be ruling the <i>sthāna</i> (<i>sthānam ā luttire</i>). One Balamendiga-muṇḍa is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.
91	99	..	Do	Records the death of one Īṣagamuṇḍa in defence of the village Tabannabal and grant of land made in memory of his hero-ism. Here Tribhuvaṇanakartabhaṭār is styled Paṇḍitadēvar. Similar to the above. Tribhuvaṇanakarta-bhaṭār is called here Paṭṭanadēvar.
92	100	..	Irivi Nolamba	Records the death of one Īṣagamuṇḍa in defence of the village Tabannabal and grant of land made in memory of his hero-ism. Here Tribhuvaṇanakartabhaṭār is styled Paṇḍitadēvar. Similar to the above. Tribhuvaṇanakarta-bhaṭār is called here Paṭṭanadēvar.
92	101	..	Dilipayya	Records the death of one Īṣagamuṇḍa in defence of the village Tabannabal and grant of land made in memory of his hero-ism. Here Tribhuvaṇanakartabhaṭār is styled Paṇḍitadēvar. Similar to the above. Tribhuvaṇanakarta-bhaṭār is called here Paṭṭanadēvar.
131	149	..	5. SANTARAS. Ajavarmmarasa	Records the grant of some land ? (<i>pāladalan</i>) to the thousand of some village.
124	136	Saka 1180 Paingala Sam. Śrāvaṇa ..	6. KADAMBAS—(feudatory kings). Rāmadēvarasa	Records the death of Yelughaṭṭa Rāmagaḍa in a cattle raid. The titles Banavāsi-puravarādhīśvara and Jayanti Madhukēś-vara applied to Rāmadēvarasa show that he was a Kadamba King.

122	132	Saka 983 (A. D. 1061)	7. CHĀLUKYAS—Western Chālukyas of Kalyan. Trailōkyamalla	Records the death of Jakkaya of the family of Barnadēva in a cattle-raid at the village Hettīla by Bēḍas.
143	166	Chālukya Vikramakāla [†] (A. D. 1087?)	Tribhuvanamalla—(Vikramāditya VI.)	Records the grant of some land to Śaiva priest Vāmasakti by Sarvanyatamma Kirtinārāyaṇa.
143	167	Chālukya Vikrama Varsha Śrīmukha sam. Pushya śu 11 Sunday with Sankrāntī and Vyatīpāta (Date irregular.)	Do	Records the gift of some land for services in the temple of Chandrēśvaradēvaru by Bīrmanāyaka.
118	124	Chālukya Vikrama Era 18 Śrīmukha sam. Pushya śu 13 Monday (2nd January, A. D. 1094.)	Do	Registers the grant of a wet field by the mahājanas of a village to Vijayayya and Bittimayya.
147	172	Chālukya Vikrama Era 31 Vyaya sam; Māgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107.)	Do (Wrongly printed as Vikramāditya IV.)	Registers grant of some land for services in the temple of Mahā-lakshmi at Kollāpūr by Sommaneyanāyaka, governor of Kollāpur while the king was residing at Mannekere.
138	158	Chālukya Vikrama Era 32; Sarva-jitu sam. Chaitra śu 3 Thursday (17th March 1108 A. D.)	Do	Records the construction of a tank and a temple in the village Vēha and the gift of some land for the temple services to Rudrēśvaradapaṇḍita by Prithvīdhara Trivājibhaṭṭa of Kundur known as Vaḍḍagrāma, a subordinate of Gōvindarasa, dandānāyaka of vaḍḍarāvula in Banavāsi under the orders of mahāpradhāna dandānāyaka Anantapālarasa.
123	133	Saka 1034 Nandana sam. Vai. śu 11 Thursday (9th April 1112 A. D. Tuesday.)	Do	Records the gift of the village Hittīla as an agraḥāra to Brahmanas and of some land for services in the temple of Sōmēśvara by a subordinate (no name) of the king.
132	150	Chālukya Vikrama Era 39 Jaya sam. Vaiś 30 Thursday (6th May 1114 A. D. Wednesday.)	Do	Records the gift of some land under the tank Kikkere by Kēśavāhitāgni to the thousand citizens of the village Sālavūr (Sālūr).
129	147	Manmatha sam Pushya śu 11 Friday (December 29, A. D. 1115 Wednesday.)	Do	Records the construction of a Śiva temple (Vakubēśvara) by the mahājanas of Sālūr and the gift of some land for services in the temple by Vibhu Bīmaya.
124	135	Saka 1045 Sōbbakrit sam. Pushya śu 1 (December 20, 1123 A. D.)	Do	Records the gift of some land to some deity by the Five Hundred of the village Hettīla.
141	163	Chālukyachakravarti Sōmēśvaradēva varsha 8 Plavanga sam. Kār. ba 13 Friday (Plavanga is 2nd year of the reign of Sōmēśvara, not 8th. If Plavanga is taken the date is Friday 4th November, A. D. 1127.)	Sōmēśvara III Bhūlōkamalla	Records the death of one Sōmayya, resident of Tālagunda, 32,000 Province.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
122	131	..	7. Chālukyas—Western Chālukyas of Kalyan— <i>concl.</i>	Records the death of Mādāya of the village Hettiḷa in a cattle-raid.
142	164	..	..	Records the setting up of a vīragal to the memory of a warrior Maleyanāyaka who died in a cattle-raid by Navileyanāyaka.
139	160	Bhūlōkamalla year 15 Raudri sam. Phal śu 15 Thursday (Saturday, February 23, A. D. 1141 ?)	Bhūlōkamalla Sōmēśvara III	Records the gift of some land under Tāvare Tank to Rājaguru Sivasaktidēva by the Mahajanās of some village. The date, 1141 A. D., Raudri is too late for Sōmēśvara III but there are similar later dates for him (See <i>Bombay Gazetteer</i> Vol., 1, Part 2, P. 455, Foot-note 6).
43	15	Uttarāyana Sankramana	8. HOYSALAS. Vinayāditya	Records the gift of some land to Jaina guru Abhayachandra of Belave belonging to Mūlasangha by the king and some gaudas of Tolalahalli.
65	53	..	Do	Records the death of some warrior in battle.
55	37	Saka 1058 Sādhārana sam Vaisākha śu 5 Wednesday (Date irregular.)	Viraganga Bittiga	Hoysalādēvaru. Records the death of a warrior Sattivergade of village Hunasemakke during an attack on the village Hanne- radubidu by the king during his invasion of the province of Bayalnād.
49	25	..	Bhujabala Viraganga Poysana-dēva.	Records the death of a woman Mālagauḍi as Sati.
97	109	Jaya Samvatsaram	Bitti Hoysalādēva	Records a cattle-raid by Badivarasa of the village Melyur and the death of a warrior and the gift of some land to a Siva temple in memory of his heroism.
103	115	..	Viraganga Vishnuvardhana Hoysalādēva.	Records the gift of the village Kāvanahalli near Mandagere by queen Chantaladēvi (Santaladēvi) and her younger brother Duddamalladēva to Jaina guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha, Dēśiga-gaṇa, Pustaka—gach- chha and Koṇḍakundānvaya.

39	8	Vikâri Samvatsara ..	Pratâpa Hoysala Nârasinga-dêva.	Records the death of a warrior named Ankeya, son of Kâlpatti Dañdâhipati at a battle at Vasudhâre (Vastâre, Chikmagalur Taluk).
41	12	..	Tribhuvanamalla Nârasinga-dêva.	Records the grant of some land in the village Bantugavalli as <i>nettarukodage</i> to Tammayagauda of Suggalûr in Mâlyanâd.
47	20	..	Hoyisana Vîra Nârasingadêva	Records the death of a warrior of the village Bikanahalli in a battle and the setting up of a vîragal in memory thereof. The place of King's residence is stated to be Tiruvannâmale.
47	21	Krôdhana sam. Âshâdha Suddha ..	Vîra Nârasingadêvaru ..	Records the death of a warrior in the Village Halevavûr.
59	43	Târana Sam. Chaitra ba 5 Monday ..	Do ..	Records the death of a warrior Balegâra Mallaya in defence of cattle of the village Hirivura and the setting up of a vîragal in memory.
40	11	Saka 1204 Vishu sam. Âshâdha sù 10 Vaddavâra (Saturday 18th June, A. D. 1281.)	Vîra Nârasimhadêvarasa (Nârasimha III.)	Records that one Kallaya fought in the interests of a temple at Sigalûru and died.
54	35	Saka 1211 Sarvadhâri Sam. Âshâdha sù 15 Tuesday. (Date irregular.)	Hoysana Vîra Nârasimhadêvaru (Narasimha III.)	Records the death of a warrior of Âluvali in an attack on the village Biṭṭaravalli by the people of Vasudhâre and a grant of the village Bârehalli in Hebbetta by the citizens of Ânûr, Six Thousand District in memory of the heroism.
45	19	Śrîmukha Sam. Vaiśâkha ..	Hoysala Vîra Ballâladêvaru ..	Registers the construction of a tank by Areya Mâreyanâyaka and the gift of some lands below the tank for services in the Jaina temple of Padmaprabha in Ekkôṭi Jinâlaya constructed by Bâhubaliseti and Pârisasetti, disciples of Jaina-guru Naya-kîrti, a mahâmandalâchârya and râjaguru. Among the donees are various Nâyakas of Kabbâhuvritti, gaudas and Jaina gurus Nênichandra and Bâlachandra, disciples of Nayakîrti.
48	23	Kîlaka sam. Phâl. sù 10 Sunday ..	Vîra Ballâladêvaru ..	Records a fight that took place as the result of some person insulting the people of Belatûr, Guṇḍitaḍige, Kongu seven and Male provinces and the death of a warrior of the village, Arisinaguppe and a gift of land made by the king in consultation with the mahâjanas of Ingula, Taligenâdu Thousand and Heravole Thirty districts and 9 <i>mânasagauṇḍugal</i> .
49	24	..	Vîraballâladêva ..	Records the death of one Mâreya of Arisinaguppe fighting for the defence of the women of his village against an attack by Gangaveggaḍe.
51	28	..	Ballâladêvarasa ..	Records the death of a warrior Nêmôja in a cattle-raid of the village Bantimakke and setting up of a vîragal in memory thereof.

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52	31	Virôdhikrit Sam. Chaitra śu 3 Wednesday.	8. Hoysalas— <i>contd.</i> Vira Ballalādēvaru	Records the death of a warrior Kūchagaṇḍa, in a cattle raid and the erection of a vīraḡal.
54	36	Manmatha Sam. Vaiśākha śu 11 Vaddavāra.	Do	Records the gift of some land in Ānūr in memory of the heroic death of a warrior in defence of Taligenāḍu Thousand district.
55	38	Plavanga Sam. Uttarāyana Sankramaṇa.	Vira Ballalādēva	Records the gift of the village Hiriya Tumbūḡi by Dēvaṇa, son-in-law of Lakshmayya (Lakshmīdhara) to the matt Agniśtāge in Khāṇḍeya by the permission of the king.
56	39	Krôdhana Sam. Chaitra śu Friday ..	Do	Registers the grant of 13 gadyāṇas by Lakshmīdharaḍannāyaka, mahāpradhāna, for service in the temples of Mārkaṇḍēva and Janārdana.
58	42	..	Do	Records the erection of a temple Nāgésvaradēvalāya and the grant of some lands by Honnagavuṇḍa, son of Nāgigavuṇḍa, feudatory of the king.
134	152	Paingala, 11th year ..	Viraballalādēva	Records some grant of money and land for services in some temple to Madhukēśvara paṇḍita by Sunkaveggade Māravya.
137	156	..	Yādavachakravarti Viraballalādēva.	Records an expedition led by the Hoysala general Mahadēva Daṇṇāyaka against the (Yādava) king Singadēva and the death of some warrior.
144	169	Krôdhana Sam. Chaitra śu 10 Thursday.	Viraballalādēva	Records the death of Mādarasa, son of Bīrarsa in a battle at Maraḍi.
42	13	Saka, 108 Kīlaka Sam. Vaiśākha śu 10 Tuesday.	Viraballalādēva (wrongly printed as Narasimha). Tribhuvanamalla Talakā	Records a boundary dispute between the villages Aggaḍalu and Aviravali and death of some warriors in a fight therefor.
44	16	(Uttarāyana sankramaṇa) ..	VIJAYANAGAR KINGS.	Records the gift of the village Navilūr to Jaina guru, Nēmichandra paṇḍita for services in Jaina temple at Tolalu.
125	139	Saka 1288 Parābhava sam. Kārtika śu 3 Wednesday with Anūrāḍha.	Virūpaṇṇa Voḍeyar, son of Virabukka.	Records the gift of the village Saṇḍa by the king for services in the temple of Virūpāksha at Hampe.
136	155	Saka 1298 Nala sam. Māgha śu 1 Sunday.	Virūpaṇṇavodeyar, son of Bukka.	Records the gift of the village Nandihaḷḷi by the Nāḍu-prabhu of Uḍugaṇināḍ to Gôvindaḡhaṭṭa and Rēvaṇaḡhaṭṭa.

61	48	..	Bukka I	Records the erection of a monument in memory of Jaina guru Lakshmisénabhtâraka, disciple of Prabhâkarasêna of Sênagana by the Balegâra merchants Mâyana and Mâkana of Hosapatâna (near Sakrepatna), capital of Bukka.
62	49	Saka 1328, Pârthiva sam. (A. D. 1405.)	Do	Records the erection of a monument in memory of Jaina guru Mânasêna, disciple of Lakshmisêna by Mayasetti and others.
64	52	Saka 1331 Virôdhi sam. Mâgha sû 15 (20th January A. D. 1410.)	Bukkarâya	Records the gift of a village to Râmachandrasarasvati-vaḍer, guru of Hariharpur Matt, by the Chief Sâmbanṇavaḍeyar under the orders of the king.
75	68	Saka 1332 Vikrîti sam. Kârtika sû 12 (A. D. 1410.)	Dêvarâya I	Gives the genealogy of Dêvarâya and records the gift of a village Votegâr in Âragaveṇṭhe to Mâyanaçhârya (Vêdântachârya), son of Dêvarâchârya by the king.
66	55	Saka 1340 Hêvilambi sam. Vaiśâ sû 7th Sunday (23rd April, A. D. 1417.)	Harihara II	Records the gift of some land in the village Kêlûr by Kallanna to Lakhanna.
119	126	Saka 1348 Viśvâvasu sam. Phâl sû 11 Tuesday (Monday 18 February A. D. 1426) ?	Dêvarâya	Records the death of a warrior in a battle at Kapparahalli and the self-immolation by his wife Birabbe on his funeral pyre.
120	127	Saka 1352 Saumya sam. Prathama Bhârapada sû 3 (A. D. 1430.)	Immaḍi Dêvarâya	Records the death of Bayiragauḍa of Kappanahalli.
78	71	Saka 1356 Ânanda sam. 30 Monday with Ândra constellation, Prîtiyôga, Bavakarana, Solar eclipse (7th June 1434 A. D.)	Do Dêvarâya	Records the gift of the village Mârasamudra to Mahadêvaiya by Sonṇagavunḍa, son of Mukkanṇoḍeyar, Chief of Kôlânâḍu during the rule of Bannamasamudra by Mallanna, younger brother of Mahâpradhâna Perumâle dannâyaka under the orders of Lakkannṇoḍeyar.
110	119	Saka 1390 Sarvajit sam. Phâl sû 15	Virûpâksha	Records the gift of village Kadalagere in Hogaranâḍu by Mahâpradhâna Timmanadanâyaka for the service of Nârâyana temple in Tirunârâyanaṇapura (Mêlukote.)
77	69	Saka 1435 Śrîmukha sam. Âśvîja sû 12.	Krishnarâya	Records the gift of the village Chinnapalle named Râmasamudra by Chief Râmanâyaka to Haribhattôpâdhyâya.
96	107	Sâlivâhana Saka 1442 Vikrama sam. Pushya ba 10 (3rd January A. D. 1520.)	Do	Records the gift of village Kṛishṇâpura for service in temple of Gôpâlakṛishṇa by Pradhâna Nanjaya.
58	41	Saka 1477 Ânanda sam. ..	Sadâśivarâya	Records the death of some warrior in fighting with robbers.
93	103	Sâlivâhana Saka 1479 Paingala sam. Mâgha ba 3 Sat. (5th February A. D. 1557.)	Do	Records the gift of some land below the tank Râmasamudra for services in Râmedevuru temple by mahâmaṇḍalêśvara Râmarâjaya.
127	143	Saka 1493 Prajôtpatti sam. Śrâvana sû 5.	Do	Records the gift of some land by Sankananâyaka of Bannûr to Mârappaya of Têjavura.
65	54	Sâlivâhana Saka 1496 Hêvilambi sam. Mâgha sû 5.	Śrîrangarâya	Records the grant of 100 varahas to guru... of Sivalli-maṭha at Hariharpur by Bhairasavoḍeyar.

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85	89	Śaka 1499 Íśvara sam. Phál ba 30 Sat. Solar eclipse (March 8, A. D. 1578.)	Vijayanagar Kings— <i>concl.</i>	Records the gift of village Haruvahalli in Bairakûr to Timmâjibhatta by Nanjegauda, náduprabhu, in the presence of god Raghunâyaka.
81	76	Ānanda sam. Nija Jyēshtha śu 5 ..	Tirumaladēva	Records the gift of village Ganjuhalli for the service of a Siva temple by Mommāyi son of Sugutûr chief Tamnayagauda.
82	81	Śaka 1543 Durnati sam. Vaiśākha ba 12.	Venkatapatidēvarāya	Records the gift of some land to Sômēśvara temple by the mahājanas of Holali.
40	10	Śaka 1581 Vikāri sam. Kar. śu 15 (20th October 1659 A. D.)	Rāmarāja Voḍeyar	Records gift of village Sambhuganahalli (5 miles from Bêlûr) by Śrīrangarāya to the Mādha guru Raghunāthatīrtha, disciple of Lakshminārāyanatīrtha of Kundāpur Vyāsarāya matt.
91	98	..	Śrīrangarāya	Records the gift of some land to Rāmavadikshita by the Chief Rāmāyanāyaka with the permission of King Śrīrangarāya.
			Do	
			MYSORE MAHARĀJAS.	
85	87	Raudri sam. Chaitra śu 9 ..	(Minister Pūrnaiya) Kṛishnarāja Voḍeyar III.	Sannad : records the remission of some tax to vrittīdars of village Holali.
60	45	Śaka 1734 Rākshasa sam. Āśvi śu 8th Tuesday (13th October, A. D. 1812.)	Kṛishnarāja Voḍeyar III	Records the setting up of a lamp pillar in the Ranganātha temple at Mādhvīkapura (Sakrepatṇa).
36	6	19th June 1813 A. D. Śrīnukha sam. Jyēsh ba 6.	Kṛishnarāja Voḍeyar III	Sannad : records reduction of quit-rent payable for the village Mattigatṭa by the vrittīdars Tangale Nārasimhabhatta and others.
57	40	18th January 1820 A. D. Śaka 1742 Vikrama sam. Māgha śu 3 Monday.	Do	Sannad : records a visit of the king with the British Resident Mr. Kōle to the sacred place Uḍupi (in South Canara District) and the annual grant of 5,400 Bahādari Varahas made by the king (for services of god Kṛishṇa) to the Mādha guru Viśva-priyatīrtha.
98	112	Śaka 1748 Vyaya sam. Āshāḍha śu 10th Friday (14th July 1826.)	Do	Sannad : records the gift of 13 villages including Bandihole-Terānēnahalli, etc., agraḥāras dividing them into 60 vrittīs and the

100	113	Do	..	Do	..	gift of dwelling houses near the village Bandihole to Brāh- mans by Dēvājamanni, queen of Chāmarāja Vodevar with the permission of king (Kṛṣṇarāja Vodeyar III) on the occasion of Tulābhāradāna, one of the vṛttidars being Appaiya.
69	60	27th September 1828 Sarvadhāri sam. Bhā. ba 4 Sat.	..	Do	..	Sannad : Do : the donee is here Venkaṭaramaṇaiya, son of Rāmadāsaia, and grandson of Pradhāna Venkappaia.
69	59	6th January 1830 A. D. Virōdhi sam. Pushya śu 12 Wednesday.	..	Do	..	Sannad : gives the names of the early gurus (traditional) of the Lingāyat matt at Bālehonnūr from Rēṇukāchārya to Guru- siddhasvāmi and directs the svāmi not to make use of torch light during day until further orders.
37	7	6th July 1830 A. D. Vikṛiti sam. Āshā śu 15 Tuesday.	..	Do	..	Sannad : records the grant of the right to go in procession with torch light during day-time to the Lingāyat svāmi of Bāle- honnūr Math.
66	56	10th July 1846 A. D. Śaka 1767 Parā- bhava sam. Āshā. ba 2 Friday.	..	Do	..	Sannad : records gift of some land in the village Chikkamanna- halli, Bēlūr taluk, to Kandāde Bhāshyakāra, son of Rangā- chārya.
111	120	..	..	Do	..	Records an annual grant of 600 varahas to Siddhalingasvāmi, head of the Viśvārādhya Jangamavāṭi Matha (Lingāyat Matt) at Benares for feeding 12 Lingāyat priests daily.
						Boundary-stone of village Nāchanahalli given to Gulam Maham- mad Khān, Bakshi of Avala Bārakachēri, by the king.
135	154	Śaka 1565 Chitrabhānu sam. Śrāvana śu 3.		KELADI CHIEFS.		
145	170	Śaka 1583 Plava sam. Mārgaśira śu 5		Virabhadranāyaka	..	Records the gift of the village Māvīnahālu for Chennabasavadēvara matha.
140	161	Śaka 1594 Paridhāvi sam. Āshādhā śu 10.		Do	..	Records the gift of village Chettūr in Uḍuganī sime to the Viśaśaiva priest Channamalladēva of Huruli.
68	58	Śaka 1594 Ānanda sam. Vaisākha ba 2.		Channamāji, queen of Sōma- śekharaṇāyaka.	..	Records the construction of a maṇṭapa by the queen.
				Sōmaśekharaṇāyaka	..	Copy of a copper plate grant : states that Gurusāntasvāmi, head of Bālehonnūr Math, rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Sringaśāstri, a disciple of Sringēri svāmi along with the right to collect religious dues from the disci- ples.
71	62	Viḷambi sam. Śrāvana Bahula 10	..	Do	..	Records the grant of some lands to the Virakta Matt built by Kenchaive on the bank of the Sītā River in Baggunji District by the king.

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67	57	Salivāhana śaka 1646 Parābhava sam. Māgha śu 9.	Keladi Chiefs— <i>concl.</i> Sivappanāyaka	Copy of a copper plate grant: records the grant of right to collect religious taxes (kāṇike) from certain classes of disciples to Basavalingaiya svāmi of Bālehonūr Matt. This authority to collect the taxes had been previously confiscated by king Somaśekharaṇāyaka and conferred on Śringaśāstri of Śringēri (see No. 58).
134	153	Yuva sam. Āshādha ba 14 ..	Chennabasappa Nāyaka ..	Records the gift of some land in Mallāpura to the Virakta Matha of Uḍugaṇi by the king.
52	32	Śaka 956 (986?) Krōdhi sam. Phā. śu 5 Monday.	Miscellaneous dynasties, chiefs, etc. Sēnavāra king Mārasinga Sēnavāra.	Registers the gift of some land at Kūridavalli (village Kūdavalli near Chikmagalur) for services in the temple of Svayambhu (Siva) at Kaikēśvara (now called Gautamēśvara).
128 32	144 1	Śaka 1474 Raudri sam. Mārgaśīra śu 13 Monday (30th November, A.D. 1552.)	Kumāra Sālva Sugatur chief Tammēgauda.	Records death of Asaga Gōsasi fighting for Ballanādu. Records the migration of a family of Brāhmans of Vellālanagara in Murikenādu to Kōlār town during the war between Aśvapati and Gajapati kings. The chief Tammēgauda of Sugatur is stated to have given protection to them and made grants of land.
80	73	Paridhāvi. sam. Śrāvaṇa ba 1 Thursday.	Sugatur Ayyapa ..	Records the gift of some land to <i>purōhita</i> (family priest) Nara-sinhabhatta.
82	79	Siddhārthi sam. Śrāvaṇa ba 5 Sunday	Sugatur chief Tammayagauda	Records the gift of some land to the archak Nanjāyya, for service in the temple of god Virabhadra by Nanjundayya, under orders of the Chief.
39	9	Chitrabhānu sam. Māgha śu 10 ..	Timmanagauda, chief of Udharenād.	Records the setting up of god Hanumān at Chinnēnahaḷli.
42	14	Angira-samvatsara ..	..	Records the death of somebody in a cattle raid while Bitṭiya-gauṇḍa was governor of the district Sureya-sāsira.

48	22	Vira Bhayirapa Náyaka ..	Registers the gift of the village Tengaḍe for the service of God Rámalinga.
50	26	Sitárámappa Náyaka, chief of Santebennúr.	Records the gift of some land and the right of administration over some temples to Doddayagaḍa of the village Arasinguppe in Benḍugasime district.
74	66	Kálappanāyaka ..	Records an agreement among the sects of goldsmiths at Gōṇibīḍ to intermarry among each other.
77	70	Peddānāyani, son of Peddā-Venkaṭappa Nāyani and grandson of Peddānāyani Nallārappa Nāyani of Yādava race (with royal titles).	Records the gift of the village Peddūru to Krishṇasāstri by the Chief.
79	72	Bayirarasa ..	Records the death of Bayirarasa by fall on the spot.
80	74	..	Records the gift of some land by Virōjpantaru to his <i>baṇṭa</i> Timmaya.
87	90	Iṣvaranāyaka ..	Records gift of land to <i>Panchāṅgaḍavara Brāhmanaru</i> of Hiriyamaḍuvu.
87	91	Uttama Rangappa Kálākukulavodeya son of Nallappa Kálākakulavodeya, and grandson of Rangappa Kálākakulavodeya, chief of Āraṇipālyam. ..	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mādhva guru Prajñānidhi-swāmi, disciple of Vēdanidhisvāmi for the treasury of god Gōpinātha in the matt at Muḷbāgal.
89	94	Śrīmukha sam. Vaiś śu 9 Friday ..	Records the erection of a mantapa for the service of god Sangēśvara by Bālayya of Agara during the rule of Dēśāyi Rāmaraṇḍayya.
90	97	Manmatha sam. Śrā ba 1 ..	Registers the gift of some land for services in the temple of Anjanēya of Muḷabāgil by mahāpradhāna Tirumaleya.
92	102	..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Muḷavāgilnāḍ by mahāsarvādhikāri Tirumaleḍannāyaka.
94	106	Krōdhi sam. Chai ba. 10 ..	Records the construction of Kanakakere tank near Sangāḍana-halli with the approval of the villagers.
104	116	Śaka., 57 Jaya sam. Vaiś. ba 12 ..	Records the gift of villages Pura, Tāṇjam, Vrindāvana and Maila-nahalli for service in the Nārāyaṇa temple (Chalapilerāva) at Mēlukōṭe by Nanjarāja of Abbaganjūr under orders of some Vijayanagar king at the instance of Rāmābhaṭṭa.

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111	121	Subakritu sam. Vai. śu 1	Records the gift of some land for a temple by Kōnamarasaiya under the nirūpa of Dēvarasaiya.
121	129	Śaka 100 2026 (1226) Krōdhana sam. Śrāvāna ba 8.	Chikkanna Nāyaka, son of mahānāyakāchārya Kāsi Bayirapa Nāyaka.	Records the gift of village Kōṭṭa in Mālēnahalli-sime for service of god Tirumalēdēva.
123	134	Śaka 1231 Saunya sam. Vaiś. ba. 14 Tuesday	Rāma Nāyaka of Honnavur Kalināthadēvarahalli.	Records the gift of some land for food offerings to god Kalinātha
127	141	Tāraṇa sam. Āṣviyuja śu 10 ..	Rāyanāyaka ..	Records gift of some land under the tank at Saṇḍa to Sivarudra-dēva.
141	162	Kāmadēva-varsha 13 Pramādi sam. Chai ba. 30 Monday.	Kāmadēva (Yādava King?) ..	Records gift of land by Jakkagaṇḍa, for food-offering to god Malledēvaru.
141	163	Chālukya Sōmēśvara-varsha 8 ..	Miscellaneous private inscriptions : dated	Virāgal recording death of Sōmaya of Tālaguṇḍa 32,000 Province.
129	145	Chālukya Vikrama Era 13 Śukla sam. Phāl 30.	..	Virāgal of the village Sālyūr (Sālūr).
146	171	Śaka 1102 Vikāri sam. Bhā ..	..	Virāgal recording death of Hullagaṇḍa of Sāgadde.
44	17	Śaka 1140 Īśvara sam. Jyē. śu 13 Sunday.	..	Virāgal at the village Maravūr.
50	27	Śaka 1210 Sarvajitu sam. Śrāvāna śu 11 Mon. (July 22, A.D. 1287).	..	Virāgal recording a cattle-raid by Bēdas.
60	47	Śaka 1313 Pramōdita sam. Vaiś śu 15 Friday.	..	Registers the gift of some land to Ranganātha temple at Sakkarē-patṇa by Chikka Tammanṇa.
126	140	Śaka 1321 Pushya sam. (?) Mārga. ba. 1.	..	Records the setting up of a virāgal in memory of the death of Chikkabomma, son-in-law of Ayamarāyadēva, by his wife.
119	125	Śaka 1328 Naja sam. Phāl. ba 2 Friday.	..	Virāgal of Kaparahalli village.
64	51	Śaka 1481 Saunya. sam. Vaiś śu 10 Sunday.	..	Records the grant of some lands in the village Haḍilakoppa in Hebbasenād to Tippārasaheggade, <i>alija</i> of Sālināyaka, on the principle of <i>alija santāna</i> with the approval of the <i>nād</i> .

45	18	Saka 1596 Pramâdîcha sam. Vais. ba. 11 (2nd May A.D. 1673).	..	Records the gift of the village Jinneyanahalli by Chennana, son of Puttasâmisetti for service of god Samudrâdhîśvara.
33	2	Saka 1628 Vyaya sam. Pushya śu 15	..	Records grant of some tax levied on merchandise imported into Kôlâr and payable to purôhit Sûryanârâya nabhaṭṭa, made by sâlumûle merchants.
94	104	Saka 1669 Prabhava sam. Âśvîja śu 5 Sunday (27th Sept. 1747.)	..	Records a <i>Gaudamânya</i> granted to Lingegauda, son of Tippegauda of Âvani.
121	130	Saka 1696 Manmatha sam. Jyêsh śu 14 Monday.	..	Records the setting up of God Sangama Nanjunḍésvara by Kallédêva of Hirimatha and Têja Singapa.
				Miscellaneous Private Incriptions : undated.
34	3	Sarvadhâri Chaitra śu, 1 Thursday	..	Records gift for Gangâdihara temple by Lakhasetti.
51	29	..	..	Records gift of some land by Masanaya Govachari.
51	30	Sarvajitu sam. Phâl ba 6	..	Records the setting up of god Channigarâya (at Mugulavalli) by Késavasetti.
53	33	Virôdhi sam. Jyêsh śu 15 Sunday	..	Records the setting up of Bhairava image (in Gautamésvara temple) by Gautaya.
53	34	..	..	Records the gift of some land made by a Brâhman in expiation of the sin of killing a bull in anger near Siva temple in Kûrdavalli.
60	46	Ângûrasa sam. Âśvî. śu 10 Thursday	..	Records the setting up of brass covering for the lamp-pillar in Sakuni Ranganâtha temple at Sakharepatna by the <i>rânuve-yavaru</i> of Sakharepatna.
63	50	Sârvari sam. Âshâ śu 14 Sunday	..	Records the setting up of a <i>nishidhi</i> in memory of <i>râjaguru</i> Maunapâchârya by Nûlavandisetti of Hosavûr.
71	61	Nala sam. Jyêsh. śu 12	..	A grant of the Bâlehoneûr Lingayat Matt recording some grant of land by the head of the Matt Kapatada Entujadesvâmi.
72	63	..	..	A brass plate inscription merely giving the name of Bâlehoneûr Lingayat Matt named Rambhâpurî vira-simhâsana.
73	64	..	..	A grant made by Pittanavâda Sendannan <i>alias</i> Jayamurinâ-dâlvân, making a gift of land in order that from the produce thereof a number of Brâhman might be fed on the anniversary day of the death of his mother Kalandurâidigal.
73	65	Chitrabhânu Mâr. ba 5	..	Records the construction of Basavésvara temple at Gônibîd by Dêvannagauda of Chinuga.
74	67	Records the setting up of a Chauvisa-Tirthankara image by some one at the close of <i>Anantana-udyaṇe</i> .

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80	75	Krôdhana. Phâ. sû 1 Wednesday	Records construction of tank Manjûgûli and gift of some land for Varadarâja temple by Chikkarasa.
81	77	Vyaya. Âs. sû 10 Thursday ..	..	Records death of Viramanâyaka in a fight with tiger.
81	78	.. ..	..	Records a <i>katte-kodage</i> grant by Mulak-Sâhêbaru.
82	80	.. ..	..	Records <i>manja</i> grant of land by mahâjanas of Mangasamudra to Lakhapparasu.
83	82	Plavanga. Chai. sû 1 Monday ..	..	Records grant of land for <i>dîpamâlê-sêve</i> of god Sômêśvara by Maleyanâyaka.
83	83	Vijaya sam. Makara sankrânti ..	..	Records construction of a mantêpa for goddess Chaudêśvari by a <i>bantrôtu</i> of Krishnapanâyani.
83	84	Paingala Âsh sû 13 Monday ..	..	Records grant of land to Nanjundabhatta, purôhit of Holali by Râjaya, son of Viramarasu.
84	85	.. ..	..	Records grant of <i>kâlâtatu</i> land in memory of a warrior of Kâladi-mangala who fell in a cattle raid.
85	88	.. ..	..	Records grant of land by <i>mahâjanas</i> of Kâladiyamangala in memory of a brave warrior, who died in a cattle-raid.
88	92	Ânanda Mâr. ba. 1 ..	..	Records grant of land for service in the temple of Chaudêya-dêvaru by <i>nâdagauda</i> Mâdaya.
88	93	Ângîrasa. Phâl sû 1 Sunday ..	..	Records gift of <i>purôhita-nânga</i> land to Narasinhabhatta by Linganna.
88	95	Krôdhi. Chai. ba 3 ..	..	Records gift of Karapanahalli in Kurudumale-sime to <i>sthânika</i> Kannappa for service in Sangêśvara temple, made by Râchayya, son of Kurudumale Timmaya.
96	108	.. ..	..	Records the erection of Hanumân temple at Mêlukôte by Nârâ-yanasahâya Jôgânarasimha.
97	110	.. ..	..	Kodagi stone of wet land belonging to a Jangama priest.
97	111	.. ..	..	Records the construction of an embankment on the river Hêmâvati by Chikka Tammanna Vođeyar.
103	114	Records gift of some land for service of god Anakârâdêva by Chikkagavunda of Hemmoge.
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117	123	Records the construction of Dēvarakaṭṭe by Rāchapānāyaka, son of Dēvagaṇḍa.
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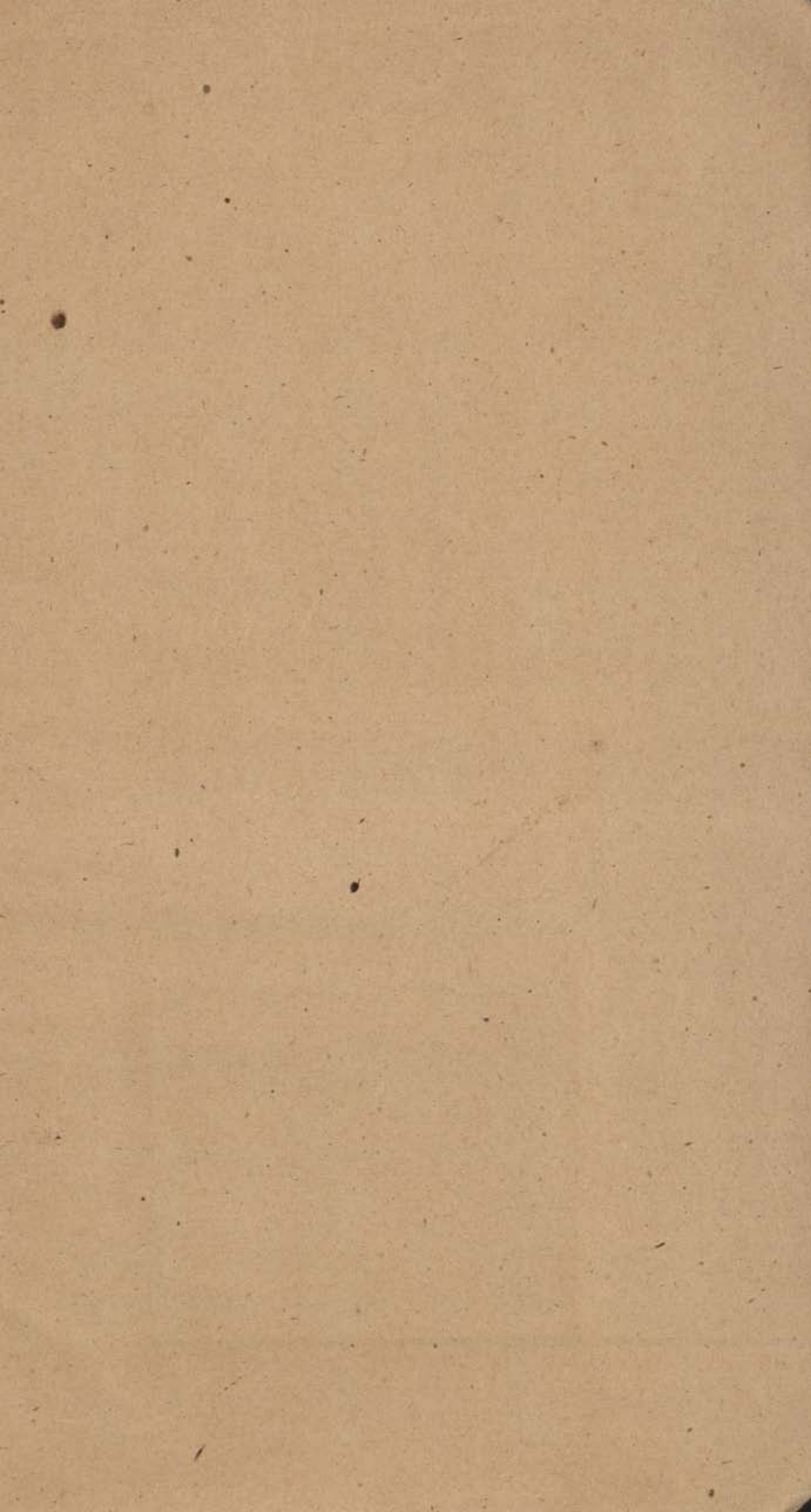
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